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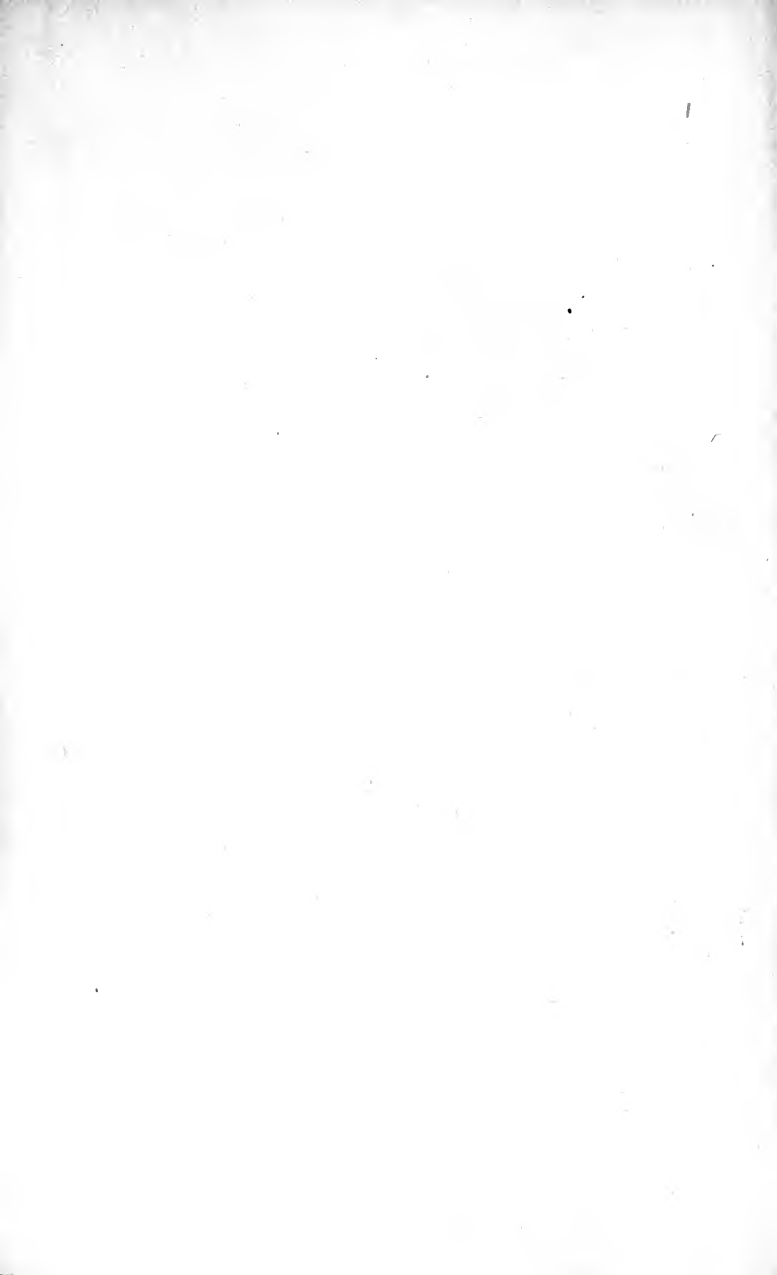
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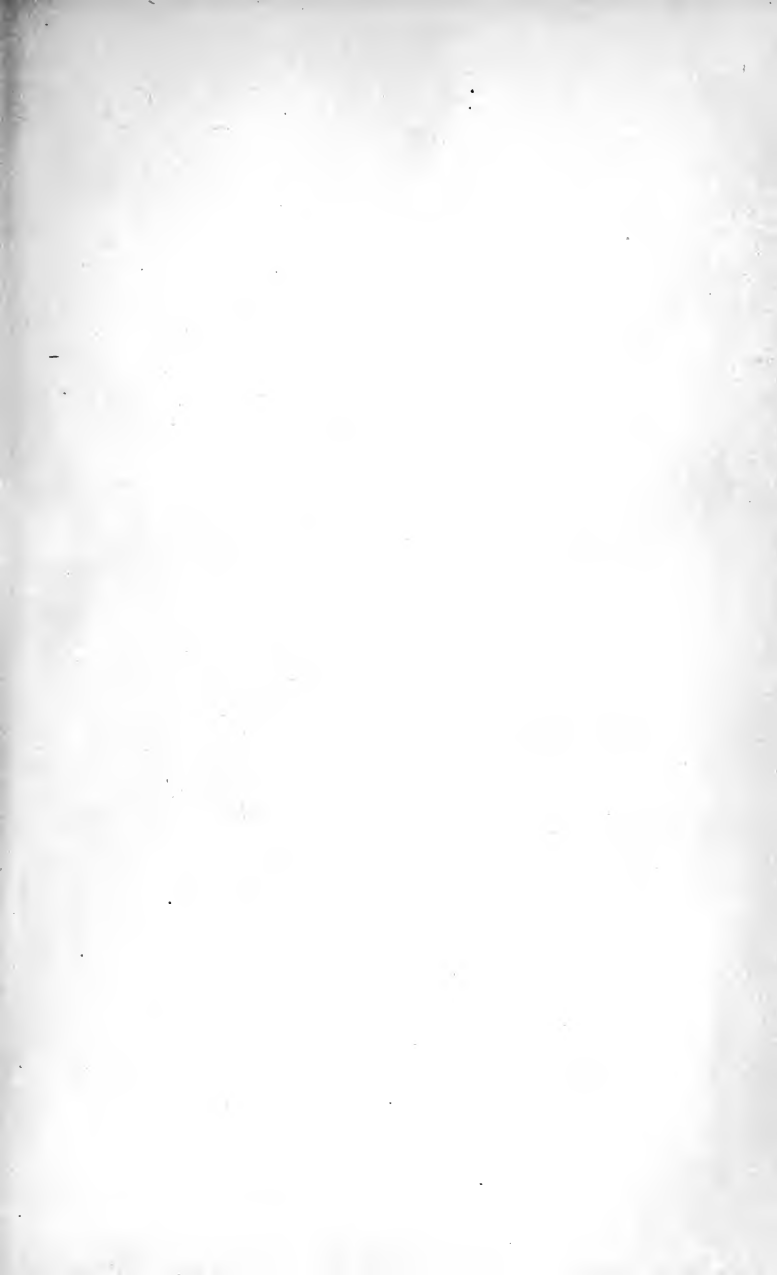
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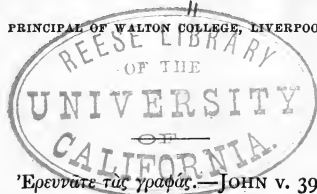
COMPRISING AN INQUIRY INTO

THE STATE OF THE RIGHTEOUS AND WICKED
DEAD BETWEEN DEATH AND THE
GENERAL JUDGMENT,

AND DEMONSTRATING FROM THE BIBLE THAT THE ATONEMENT
WAS NEITHER MADE ON THE CROSS NOR
YET IN THIS WORLD.

BY THE
REV. GEORGE BARTLE, D.D.,

PRINCIPAL OF WALTON COLLEGE, LIVERPOOL.



PHILADELPHIA:
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TO

LEOPOLD IMMANUEL RUECKERT, D.D.,

DEAN OF THE THEOLOGICAL FACULTY AND PROFESSOR OF
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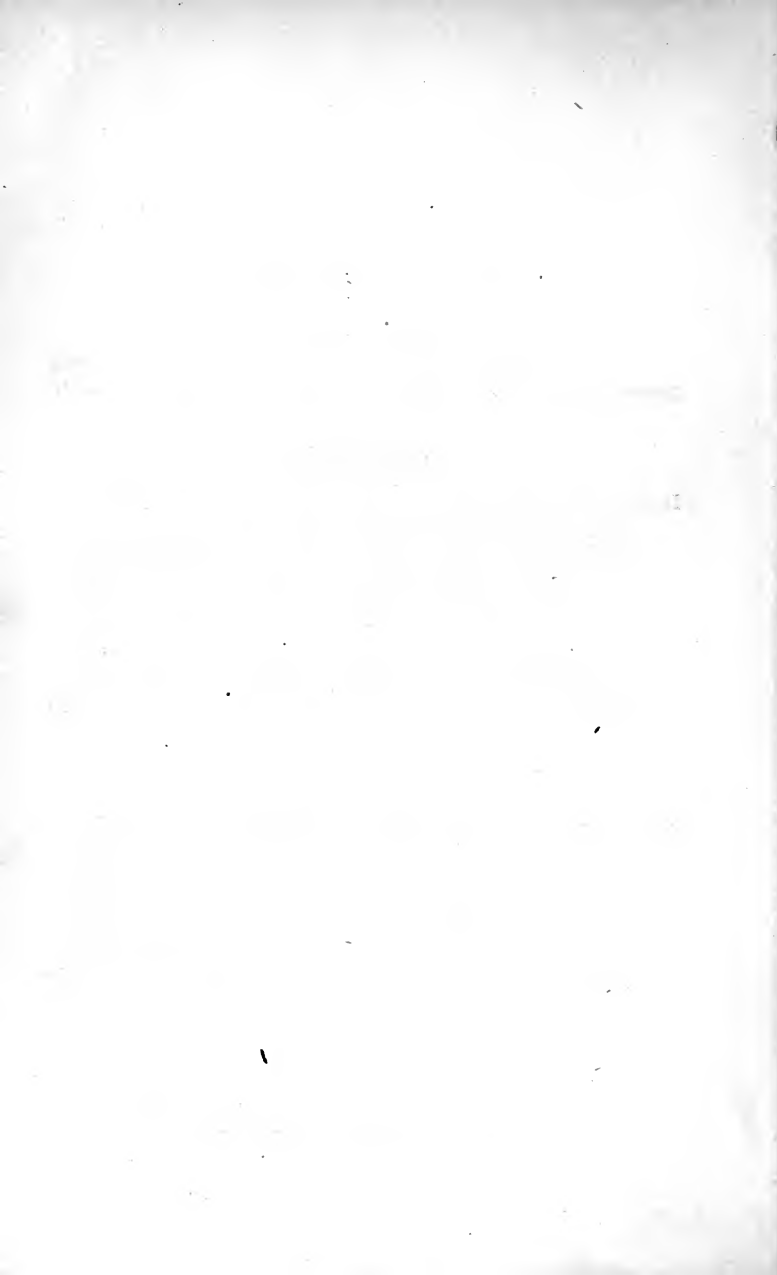
AS A MARK OF PROFOUND ESTEEM,

BY

HIS OBEDIENT AND GRATEFUL ALUMNUS,

THE AUTHOR.

JENA, JULY, 1869.



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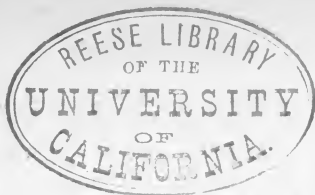
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INTRODUCTION.

It may, perhaps, be expected that I should assign some reasons for giving to the world the following Treatise on the Doctrine of Hades, or the Intermediate State of Souls between Death and the final Day of Retribution, when all men shall render an account of their conduct to the Supreme Judge.

In the first place, then, it may not be improper to inform the reader that I was induced to write upon the subject in question, partly in deference to the request of numerous friends who had heard a course of my Sermons on the Doctrine of Hades, and to whom the theme was quite new; and partly because I felt convinced by the prevailing ignorance of people generally, that it had been much neglected, and that even the great body of Christians, who are well acquainted with the doctrines of our Holy Religion in other respects, cannot be said to possess all the information they ought on this particular branch; but what determined me more than any other consideration was a consciousness of the importance of the subject itself, and the desirability of making others acquainted with the same; for there is no denying the fact that, unless we have a correct knowledge of this theological point, it is simply impossible for us to penetrate into the depth of Scripture, and to discover the beauty and harmony that everywhere pervade the word of the Living God. On the contrary, many important passages will remain unintelligible and enigmatical; and when we make inquiries as to their import, we may expect the answer which we have so often received, namely, That

there are many things in the Bible not to be understood; that we must exercise our *faith*, and all the apparent difficulties and perplexities will be explained in the next world. Who is not familiar with language of this description? To speak of Christ as the *Substitute for man* is perfectly true; but to make that substitution consist, simply and absolutely, in His death upon Calvary, because He said, "*It is finished*," must ever indicate a most imperfect and superficial acquaintance with the deeper meanings of the Bible; nor can the doctrine of "Substitution," in any proper sense of the word, be made to harmonize with such views. A few moments' reflection ought to convince those who thus regard and represent the great work of the Atonement, that they are building their house upon a sandy foundation which is utterly indefensible, deceiving themselves and others, and practically contradicting the express testimony of the Almighty Himself.

So little, indeed, was actually known in that part of the United Kingdom in which it pleased Providence to place me respecting this great doctrine, that on my preaching a sermon relative thereto, in a somewhat prominent church, considerable excitement was, in consequence, caused, and much discussion and controversy ensued. Some of the members of the congregation, in whose presence the discourse was delivered, showed manifestations of bewilderment, and even went so far as to say they considered such doctrines repugnant to the word of God. Let it be further noted that this sermon, of which I am now speaking, was addressed to members of the Church of England; and if we find among that large, respectable, and influential body of Christians such an entire absence of all knowledge of the Scriptural doctrine of Hades, what amount of information can possibly be expected from many of the other religious denominations who do not, I think, profess, as a body, to believe in the detention of departed spirits within the confines of any region, distinct and separate from Heaven or Hell, during the interval elapsing between the time of death and the day of Judgment? A few days after the delivery of the

sermon, I was waited upon by a member of the congregation, and, during our conversation, he very politely informed me that he did not agree with me on the subject of the "Intermediate State;" and the reason assigned was to this effect—that he had been for a long time a regular member of that church, and yet had never so much as heard the doctrine hinted at by any of my predecessors, some of whom were men of considerable ability that had succeeded in gaining more than a local reputation. I expressed to him my surprise that a gentleman so intelligent as he should have any great objections to make against one of the doctrines of that Church of which he was professedly a devoted member. I also took the liberty of apprising my friend that he would be placing me under great obligations to him, by pointing out to me any passage or passages in God's holy word whence it could be inferred, directly or indirectly, that the soul of man, on its departure from the body, goes immediately into Heaven or Hell, *properly so called*. I further stated that, if he could discover even a single text which appeared decisive on the point, I would at once candidly admit that there was no foundation for the doctrine enunciated by me on the previous Sunday, and that the Established Church, of which he and I were members, must, so far as Hades was concerned, be considered to be in error. In order that he should have every facility and means for establishing the views which he previously held, I intimated to him my willingness to wait patiently and allow him any length of time he might require to search the oracles of God in order to strengthen his position. He took advantage of this offer, and said a month would give him sufficient time to settle the point between us. Accordingly, he returned at the expiration of the appointed time, and informed me that he could mention one text of Scripture which would, in his judgment, be sufficiently decisive to establish the truth of that which he had been taught, and which he believed. The text to which he referred was duly explained to him, upon which he admitted that he had failed to make out his own case, and that the doctrine of the "Intermediate

State" could not be satisfactorily refuted on the authority of Scripture, and of course it would be impossible to confute it upon any other authority. Those passages which appear to militate against the doctrine under consideration, and one of which was mentioned by this gentleman, will be fully discussed and explained when I come to answer the objections usually alleged against Hades, or the locality in which disembodied spirits dwell until the morning of the general resurrection. The text of Scripture supposed to be sufficiently strong and decisive against Hades occurs in the Second Epistle to the Corinthians (v. 8).

I am not exaggerating when I say that numbers of professing Christians have not hesitated to assert that they never heard of such a doctrine as that of the "Intermediate State," or anything approaching to it, until it was brought before their notice by myself; nor can it with truth be denied that many of the ministers of different denominations of religion have persistently refrained from handling this doctrine; but upon what grounds they have chosen to maintain such profound silence I cannot understand, and it is perhaps unnecessary to institute any special inquiry.

I may here inform the reader that in 1859, and again in 1863, I preached a course of Sermons on the "Doctrine of Hades," and in 1864 I published a pamphlet on the subject, entitled "Six Discourses on the Intermediate State;" a portion of which will be found embodied in the present work. It is not improbable, however, that some divines have labored under an impression that the subject was too philosophical and abstruse to be brought before a mixed congregation, and therefore have thought it prudent to abandon it altogether. Others may have been deterred from bringing the matter prominently forward lest it should be supposed that they sanctioned and taught the doctrine of purgatory. Many, I doubt not, have been silent from a conviction that it was undesirable to agitate or disturb the minds of their hearers with a doctrine the knowledge of which appeared to them by no means necessary to salvation. Truth and candor,

however, compel me to say, from my own personal knowledge, that there are not wanting those who assert that nothing is revealed in the Scriptures respecting the subject of Hades or the condition of the soul between death and the general Judgment.

These assertions have been made even by ministers of the Gospel; and if *they* treat the "Doctrine of Hades" in such a manner, we need scarcely wonder at any amount of ignorance we may meet with among those who certainly ought to be enlightened on this part of Revelation. It is the opinion of many that there can be nothing revealed in the Bible about the condition of the soul between death and the final Judgment, or rather they deny such a condition altogether, because they do not find the words *Intermediate State* expressly mentioned in the word of God. This sort of reasoning appears about as weak and puerile as it would be to say that the "Lord's Supper" should be withheld from women because we are not expressly told in the living oracles of God that they ever received that Sacrament. If we are not to compare scripture with scripture, and deduce such truths as are undeniable by inference, we must at once give up infant baptism in our Church, for I do not recollect ever having read in the Bible that an infant was baptized. For the same reason we might deny the existence of three Persons in the Godhead, because the word *Trinity* is nowhere found in the book of revelation. It is perfectly true that we do not find in Scripture the words "Intermediate State," nevertheless it is equally true that the doctrine itself is clearly taught therein, and to omit its investigation is obviously to neglect our duty. Again, I may be permitted to caution my readers against imagining that an inquiry into the intermediate condition of the soul is a subject of speculation, and therefore, under such circumstances, the wiser plan would be to leave the matter alone altogether. I have no hesitation in saying that many will declare it to be a matter of pure speculation, and unprofitable, if not presumptuous, for any man to undertake an exposition of that which has not been clearly revealed in Scripture. Yes, they will naturally go much

further than this, and assure us that, having carefully read the Bible, and having at the same time studied the opinions of the most eminent men on all the leading theological points, they have the best of grounds for believing that Scripture really and truly teaches no such doctrine ; for had it so done, they must of necessity have become acquainted with it.

Those who argue in such a manner set a *limit* to knowledge, and measure *other* men's abilities by *their own standard*, which is both improper and un-Scriptural. For are we not told in the plainest language, even in the Bible itself, that among men there are *diversities* of gifts, and that it is the same Spirit that gives to every individual to profit withal ? After knowing this, shall I presume to say that certain parts of the Bible are inexplicable, merely because I do not understand them ? If it be true that men have different intellectual endowments, can we not justly infer that what may be a most perplexing difficulty to one man might be an easy and simple thing to another ?

Every day's experience bears testimony to the truth of what is here stated ; and in corroboration of these remarks it may be laid down as a fact, that every individual is capable of excelling, and therefore distinguishing himself, in some *one* thing, if not in *more* than one thing. Yes, I do not recollect having met with a youth who did not in a short time manifest some prominent development which indicated his character. And what is this but the distinguishing feature in his nature, and the germ from which good or bad results may in a great measure be apprehended ? We should also not lose sight of this important fact—that whatever we find revealed in the word of God, that revelation was made by the Almighty to the end that we should examine it and obtain from it as much information as possible. And if we fail to do so, or are careless and neglectful about it, what is the use of such spiritual knowledge from heaven ?

If we had nothing to do with that state which lies between death and the resurrection, and if it in no way concerned us, the reader may depend that I should not have wasted either his time or my own in discussing any-

thing so unprofitable. Since, however, we are certain one day to enter this invisible region of the dead, and probably remain there for centuries prior to the morning of the resurrection, it appears to me both desirable and reasonable that we should strive to know something about this future condition of our spiritual existence, and more particularly so as we have it revealed in the Divine Records.

Let me also impress upon the minds of my readers that, in giving this book to the world, there is no desire on my part to provoke controversy or to arouse any bitter feelings in the minds of those who may view the subject of Hades differently from what I do. I make no pretensions to infallibility. My sole aim throughout the book has been to arrive, if possible, at the truth; and, if I have failed in the attainment of that object, I shall at least have the satisfaction of feeling that it will not have been the result of intention. Should the language used in some parts of the work be thought too strong or dogmatical, I can assure the reader that I have no wish to arrogate to myself any superiority, or even to make any attempt at dogmatizing over the minds of others. The subject is one deserving the most serious consideration of all thoughtful Christians; and a deep conviction of its importance may, I hope, be regarded as some little justification on my part for using language of a somewhat decisive character.

Having now explained the grounds upon which the following work was undertaken, and having endeavored to account, in some measure at least, for the subject of the "Intermediate State" not receiving that degree of attention to which it is so justly and pre-eminently entitled, I conclude this introductory portion by expressing an earnest hope and sincere desire that what is presented in the subsequent pages may be read with interest and profit, and that it may be the humble means of inducing many that have more leisure than I have to investigate for themselves so important and vital a doctrine as that revealed in Scripture concerning Hades.



THE SCRIPTURAL DOCTRINE OF HADES.

CHAPTER I.

Death the destined portion of all men—The time of its arrival uncertain—God's prerogative—Man's ignorance—The Almighty's supreme wisdom—His universal goodness—God's dealings with Pharaoh in reality no exception—The innocent not involved with the guilty—Jehovah's method of treating the Egyptians characteristic of his righteousness—Why Moses was commanded to appoint a particular time for the working of certain miracles—The investigation of the intermediate state a duty incumbent upon Christians in general and ministers of the gospel in particular—The leading questions propounded for solution in the course of the work—Reasons for deviating somewhat from Scripture in dealing with the subject of Hades.

WE are taught, and convincingly taught, even every hour of our existence, that death is the common and destined portion of mankind, though we do not know under what circumstances or when that solemn period may arrive in which we are to realize the painful separation of soul and body. This grave event has been, and it ever will be, a secret to the wisest among us; for, notwithstanding all the important revelations made by God to man during the dispensations of His grace, there appears to be one thing which He never communicates, and which, on the contrary, He claims as His own special prerogative. This special prerogative is exercised by God in withholding from the knowledge of man the exact *point of time* at which the event shall actually take place. We have it recorded in the Gospel of St. Mark (xiii. 3, 32, 33) that four of our Lord's apostles, namely, Peter,

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Andrew, John, and James, went privately to their Divine Master and requested Him to inform them *when* the destruction of Jerusalem, to which event He had previously called their attention, and the end of the world, were to be accomplished; and the answer elicited from our Redeemer on that occasion was given in the following words: "Of that day and hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is." And on another occasion we find our Lord, in the Acts of the Apostles (i. 7), addressing His disciples in these words: "It is not for you to know the times or the seasons, which the Father hath put in His own power." From the two passages just quoted out of the Scriptures, we clearly perceive that men are not permitted to be participators in those momentous secrets which belong to God alone; and this great fact, when viewed in connection with man's free-will and responsibility, is certainly a mark of supreme wisdom and universal goodness. The account of God's dealings with Pharaoh and the Egyptians, which we find recorded in the Book of Exodus, may be thought to contradict what is stated above, but it is not so in reality; for, in telling Pharaoh that such and such a plague would be inflicted at such a time unless he allowed the Israelites to go out of Egypt, the object was twofold, namely, to deal in all fairness with that haughty monarch of Egypt, and at the same time to show kindness to those who did believe in what the Almighty threatened, and thereby to afford them an opportunity of escaping, so far as they were concerned, the impending punishment. In fact, I do not think that any other mode of procedure would have been practicable without involving the righteous with the wicked, which would have been unjust. In Exodus (ix. 17, 21) we thus read: "As yet exaltest thou thyself against my people, that thou wilt not let them go? Behold, to-morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof, even until now. Send therefore now, and gather thy cattle, and all that thou hast in the

field ; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. He that feared the word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses ; and he that regarded not the word of the Lord left his servants and his cattle in the field." This passage from the word of God at once shows the reason for fixing the time when the specified punishment was to be inflicted ; and therefore does not militate against the views previously expressed.

So powerful and irresistible is that monster Death, and so impartial in his operations and overwhelming in his influence, that he is justly called the king of terrors. It is through the universal dominion and all-controlling sway of this humiliating foe, that men of every rank and condition in this life are brought to a level. Though he be the rich man clothed in purple and fine linen, faring sumptuously day by day ; though he be the tyrannical autocrat arrayed in his scarlet vesture and crowned with the royal diadem, or the wretched creature whose poverty compels him to gather his scanty pittance from door to door ; yet all must, without exception, be reduced to their primitive clod. Every time we hear the solemn toll of the village church-bell, or listen with breathless silence to the minister's voice sounding over the regions of the dead, we are reminded that another soul has left its earthly tabernacle, has bidden adieu to this world with all its changing scenes, has winged its flight to that invisible world whence it will never, *never* return.

Now, since all men are by nature subject to death, and since it is appointed by the behests of Heaven that all men, whether good or bad, shall rise from the dead in order to render an account of the deeds done in the body, and to receive a just recompense of reward, it is at once the duty and interest of all, especially of Christians and ministers of Christ, to ascertain, if possible, what is to become of us during that long interval of time elapsing between the dissolution of our mortal bodies and immortal souls, and the reunion of the same bodies and souls ;

or, in other words, to determine what is the condition of man between death and the general judgment. To make this very important subject easily understood, and as readily comprehended, I shall propose for consideration the following questions, and endeavor to give to each a full and satisfactory answer :

1. *What is the real composition of man?*

2. *Does his nature comprise a body, a soul, and a spirit? and if so, what shall we regard as the philosophical distinction existing in the three respectively?*

3. *If it can be clearly shown that man is a compound being, and that the destruction of one element is not the death of the other, where is the soul or the spiritual personality while the body decomposes and putrefies in the grave?*

4. *Is the soul or the spiritual personality, during its separation from the body and reunion with the same body, active or passive?—that is, does the soul exercise its faculties when absent from the body, as it did while in the body, or are those faculties partially or completely suspended?*

5. *What is the actual condition of the soul in its separate state of existence? Are these immortal natures classified, and can they hold communion with each other?*

6. *What is the nature of that happiness and misery which the separate souls enjoy or suffer during the interval between death and the general judgment?*

7. *In what part of the universe are the souls of the righteous and wicked dead detained, prior to their resurrection at the last day?*

I believe it will be found that the foregoing questions embrace every feature of importance respecting death and its consequences ; and therefore my undertaking will be sufficiently discharged by furnishing such clear and definite answers as will tend, if possible, to leave no doubts on the mind of the reader as to the correctness of our views in reference to the " Doctrine of Hades."

The evidence which I shall produce from the Bible will, doubtless, be sufficient for the minds of most Christians ; and if I had to deal with them alone there would

be no need for my going beyond the sacred oracles of God ; but since my book may possibly fall into the hands of those who ignore, or profess to ignore, the Scriptures, I may be pardoned for branching out a little in another direction, to meet the demands of such readers. It would be absurd in the extreme to argue with people from the contents of a book in which they do not believe. It is better to meet them upon their own grounds.



CHAPTER II.

Mode of conducting the inquiry into Hades—Six different opinions respecting death and its consequences—Death not the extinction of man—Human beings not descended from apes, monkeys, or gorillas—A line of noble ancestry highly esteemed by most men—Such discussions futile—God not exalted by them—Every nature in the universe under law—Transformation of a gorilla into a man an impossibility—No radical change in the nature of an animal—Various senses of the word soul in the Bible.

Now, in order that the reader may thoroughly understand the subject under consideration, and that justice may be done to all parties concerned, I deem it necessary to investigate the opinions held by the religious world touching death, and the consequences thence arising to us all. My proceeding will be conducted after this manner, because I am most anxious to act candidly and honorably toward those who have their own opinions, and who differ from the doctrine taught by our Church. Since there are no fewer than *six different opinions* respecting the state of man after death, and since all possess distinctive characteristics, I shall examine each view in its proper order, taking every precaution to state it fairly; and if I find in Scripture any text or texts which seem, even in the slightest degree, to countenance the opinion under investigation, I shall not fail to bring it forward for no other purpose than that of giving to it full weight in the course of the argument. I now invite the careful attention of the reader to the *first* of the *six* prevailing *opinions*, by which it is believed that death is the *extinction* of body and soul.



I need scarcely apprise those who peruse these pages how much the minds of many people have been distressed and struck with the greatest apprehension, lest argument-

ative evidence should be advanced to show that man descended from some inferior kind of animals, the names of which, except one or two, there can scarcely be any necessity for my mentioning in this place. It is curious and important to notice the amazing length of time required by these learned professors for this wonderful transformation,—a transformation, indeed, which, viewed from any point we please, is a stupendous miracle. To my mind the best way of dealing with a subject of this character is, to ascertain from the supporters of such a doctrine what they really mean by the word transformation. And, secondly, what length of time they consider requisite for this mighty achievement. After this has been fully ascertained, it would not be out of place to inquire whether they could furnish a solitary instance of one animal having been changed into another of a different nature. The previous questions are almost certain to receive either no reply, or if they do elicit a reply, it will be one of an unsatisfactory character. It is undoubtedly one of the most extraordinary events recorded in the history of man, that there should be found, especially in the nineteenth century, a human being whose philosophical researches could possibly lead him to believe that he descended either from an ape or a gorilla. Most, if not all people, are proud to acknowledge a line of noble ancestry; but in this case we find the very reverse to be the truth. Is this a mental delusion, or does it arise from a wish to ignore the word of God? No doubt, some will say that the desire of those who hold such views is to arrive at the truth; to which we cannot but reply that the method adopted for gaining this point is, to say the least of it, most unaccountable, and may well excite the wonder of any one possessing an ordinary share of common sense. Did I for one moment imagine that my ancestors, how remote soever, had been connected either with the ape or gorilla tribe, I most assuredly would keep the matter a profound secret; it should never escape from my lips. Supposing, however, that it could be shown with some appearance of probability that mankind have sprung from such a low origin as that of

monkeys, what advantage would arise from a knowledge of the fact? In what respect could the supposed truth benefit us? Would the Creator be exalted in our estimation? Should we be induced to think more highly of the Bible? Is not information of this description calculated to make skeptics, and infidels, and even atheists? In my judgment, such uncertain and unprofitable studies proceed upon a disbelief in the Bible, or from a wish to be thought wise above what is written; and they only leave those who pursue them in a world of labyrinths and perpetual doubt. The best way, however, to deal with the subject is to put it upon its own basis, and to discuss it with every care and attention. By these means we shall have an opportunity of ascertaining the *merits* and *demerits* of this singular theory. Let us proceed, then, in the following manner, to investigate the subject philosophically, and then it is to be hoped that we shall be able to draw correct conclusions.

Every nature in the universe has in its very essence a special law operating upon it and in it every moment of its existence, and this special law continues its operation in the same manner at the beginning, the middle, and the end of that nature's existence. We admit that there may be a possibility of frustrating this law to some small extent; but then the result will always be a change for the worse, and consequently the effect will be manifest by the degeneration of the animal which may happen to be the subject of experiment. So long as this natural law is not frustrated by experiments or otherwise, the nature will advance in regular and proper order till it arrive at that particular point or limit which is the boundary allotted to it by the Creator Himself. Had this nature inherent power to convert itself into anything it pleased, we might in all truth say that it would be under no law except such as its own whimsical and capricious fancy thought proper to invent and then establish. And, indeed, supposing one of the inferior animals should entertain a notion—and it must be admitted that such a notion would be ambitious—of becoming a man, the question is, could such an idea be realized in his lifetime, or must some generations pass

away before his original intention of improving his species could be accomplished? If, for instance, a gorilla were on some sudden occasion struck with an idea that he would like to be a man, or, in more simple words, should feel a strong desire to change his nature into human nature, how must he proceed to obtain his object? He must either possess the inherent power to effect what he wished, or else he will be necessitated to remain as he is, with the wish unaccomplished. Perhaps it may be said the change would be slow, and in that case effected by degrees. We would then ask, How many generations are required for the gradual change to reach perfection, that is, for the gorilla to be transformed into the man? As we are aware that a very long time is necessary, we have no objection to allow a million years, and in all conscience this ought to be considered time enough. What then is wanting for the effecting of this natural miracle? If a million years are requisite for the gorilla to become a man, and that so great a change cannot be brought about in less time, we reasonably conclude that there cannot be the proper amount of power in the original himself for his transformation into one of the human species. Seeing, then, that this animal has not the requisite force to transform his own nature into that of another character, the accomplishment of the object, or the carrying out of the original gorilla's design, must depend upon the inclination of his posterity, some of which would be certain to differ from their great ancestor; or we should have in this particular instance such a specimen of unity and concord as must forever remain without a parallel in the existence of man. Further, whence did the gorilla derive his first ambitious notion? Did he derive it from another animal? and, if so, from what kind? Or shall we say that the idea first sprang up in his own mind? The notion must be original, and in such a case it would be the result of deliberate choice, which implies the discursive faculty, or the power of reasoning, and in that case he would be human; so that, while he was actually a gorilla, and ambitious to be a man, he would in reality be a man, and still unconscious of it, or, in other words, he would be a



gorilla and not a gorilla at the same moment of time, which is an absurdity of the first character.

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C We hesitate not to strike at the very root of this matter by asserting that no animal can ever change its essential nature. That nature with which any animal is endowed, and which makes it that specific animal, can never be transformed into another nature. Can we believe it either probable or possible for a bird to be changed into a fish, or a fish into a quadruped? This mighty transformation, indeed, cannot be effected even in eternity itself. And, moreover, if time could work so great a wonder, there is every probability to believe that the works of the Creator would be involved in the utmost confusion. Yes, if it were possible for one animal in time to be transformed into another animal of a totally different character or nature, in that case we should have no guarantee that we ourselves might not be changed into I know not what!

Be it remembered that there is a primary, fundamental, and natural law, operating in such a manner as to make it impossible for one animal ever to be changed into another animal, and we may justly infer the strict natural order of things in the divine law from this important fact,—that we find statute laws in the Bible prohibiting the Israelites from sowing their fields with mingled seed; neither were they allowed to wear a garment mingled of linen and woolen. (Lev. xix. 19.)

And in Genesis, even in the first chapter, we are expressly informed that the different trees yielded fruit according to their respective natures, and that each had its own seed in itself; all of which implies a law operating without confusion, and in order to prevent confusion. Let no man allow himself to be persuaded that he is the offspring of anything but man. Had we not these laws pervading nature, it would have been useless and false for our blessed Lord to assert that a tree is known by its fruit; and it would have been equally inconsistent for Him to ask His disciples whether it was usual for men to gather grapes of thorns or figs of thistles. Without this unchangeable law of which I am speaking, the husbandman might sow his field with wheat and reap a crop of oats;

oxen might be transformed into sheep, and sheep into oxen.

Was there ever an instance known during the lifetime of ourselves, our fathers, our grandfathers, or even in that of our great-grandfathers, of an ape or a gorilla making one solitary step toward changing its form and nature and becoming man? Has there been the slightest manifestation toward so wonderful a mutation within the memory of man? Surely not; or it must have attracted the attention of some of our progenitors. If it were possible for inferior animals to become men, why not pass on to something still more noble? Since they would be under no law except one of development and progression, there would seem to be no assignable reason why the transformation should not go on eternally.

It may indeed be said that all those who imagine death to be the extinction of the man are likely subjects for holding this degraded view of man's origin.

This view, then, that death is the destruction of body and soul, precludes the idea of rewards and punishments in the world to come, since it would be useless to prepare either the one or the other, when there could be no man left either to receive the reward or suffer the punishment.

The passages adduced from Scripture in support of this view are the following:

"I have occasioned the death of every soul of my father's house." (1 Sam. xxii. 22.) "The soul that sinneth, it shall die." (Ezek. xviii. 20.) "And Samson said, Let my soul die with the Philistines." (Judges xvi. 30.) Never could there be a greater mistake than to suppose that these texts inculcate the doctrine that the soul does not survive the body.

They who hold the preceding notions ought to have inquired, in the first place, in what senses the sacred writers often use the word soul, and then have asked themselves whether it could have been employed in the signification which they give to it.

We ought to bear in mind that the soul, being the principal part of the man, is generally employed for the man himself. A few examples will demonstrate the truth,

of our assertion. We are taught (Gen. ii. 7) that "God breathed into Adam's nostrils the breath of life, and he became a living soul," that is, a living person, or living man. "All the souls that came out of the loins of Jacob were seventy souls," meaning seventy persons. (Exodus i. 5.)

St. Peter (1 Pet. iii. 20), speaking of those who were not destroyed in the deluge, informs us that eight souls were saved by water. The eight souls to whom St. Peter refers were Noah, Shem, Ham, and Japheth, and their four wives. Hence it is very plain and easy to see in what sense the inspired penmen use the word soul in those passages to which allusion has been made.

The Hebrews even apply the word soul to a *dead* person, as the reader may learn by turning to the sixth chapter of Numbers and the sixth verse, where these words are written: "All the days that he separateth himself unto the Lord he shall come at no dead body." The word here translated body is, in the original, פֶּנֶשׁ, "soul," and the latter part of the sentence, if literally translated, will be, "And he shall not approach a dead soul," that is, a dead person.

We may easily perceive from the few texts already quoted, how common it is in the Bible to use the expression "soul" for the person, which includes both body and soul. Had this been properly attended to, there would have been no need of our referring to these passages.

And again in Psalm cxlvi. 4, we have a statement which seems rather curious, and it is thus written: "His breath goeth forth; he returneth to his dust, in that very day his thoughts perish." The previously quoted passages may produce a strong impression upon the minds of such as are in the habit of reading the Bible in a superficial manner, by which they attach more importance to the expressions than to the meaning couched underneath; but let me remind such readers that the inspired penman from whose writings this text has been taken is simply excluding from the dead those thoughts, plans, and designs which assume a *practical* character, and which admit of accomplishment during the present

life. The correctness of the view here taken appears manifest from the fact that thoughts unrealized are neither more nor less than plans or designs never reduced to practice. In other words, a man wishes to accomplish certain things in this world, but does not carry out his intentions because he is prevented by the cold hand of death; and when such a stern reality overtakes him, it may in all truth be affirmed that in the day of his death "all his thoughts perish." A man's notions can perish, but not the man himself. (See Eccles. xii. 7.)

CHAPTER III.

The text supposed by some to teach that death is the extinction of man—A bad explanation worse than no explanation—The diligent inquirer after truth often disappointed when consulting the Scriptural expositors—Bishop Patrick's Commentary on Psalm vi. 5—Further consideration of the first opinion concerning death—Mind and matter essentially contrary to each other—Motion the result of thought—Matter passive—Mind active—Matter obeys—Mind commands—Instrumentality the only connection between mind and matter—Matter destructible—Mind indestructible—Difference in the creation of vegetables, animals, and man—The common view as to the derivation of the word Adam erroneous.

IN the previous chapter I mentioned a few texts which have been thought sufficient by some people to authorize the conclusion that the Bible regards death as the extinction of a man's body and soul.

Having carefully investigated those passages of Scripture to which allusion has been made, I pointed out how very common is the usage with the inspired writers to employ the word *soul*, not only for the immortal part of man, but for the man himself; and examples were adduced to corroborate what I asserted. There still remains, however, one most important text which seems, at first sight, very strong and decisive in favor of the view by which death is considered the end of man. This text is written in the fifth verse of the sixth Psalm, where we thus read: "For in death there is no remembrance of thee; in the grave who shall give thee thanks?"

The preceding quotation from the writings of the Psalmist cannot fail to produce an impression of the first magnitude on the minds of all that may be inclined to question the fact of man's continuous existence after he has passed the Jordan of death. The words are peculiarly striking, as a moment's consideration must show;

and if they cannot be properly explained, the next best thing is to leave them alone. On a subject of such vital importance we maintain that an incorrect exposition is worse than no exposition. Is it really a fact that in death no man can remember God, and that in the grave no one is capable of giving Him thanks? If this be true, the maintainers of the doctrine already mentioned have some apparent grounds for their views respecting death, and those who think differently will have the *onus* of producing an interpretation which is proved to be correct by the analogy of Scripture. Any inquiring mind, when it comes in contact with a text of this description, naturally wishes to know the meaning thereof, and for the attainment of its object opens the works of some distinguished commentator, where a proper solution of the difficulty is expected to be found; but, alas, how often indeed do we open the works of these expounders of God's word to be disappointed, or to find as many different shades of opinion as will leave us in difficulties of a more formidable character!

Our remarks may be verified by quoting a paraphrase of the passage under consideration from the Commentary of Bishop Patrick, and it is in the following words:

"For there I can have no opportunity to do Thee service, the dead being utterly unable to commemorate Thy wonderful works and propagate the memory of them to posterity. As long as I live I will show forth Thy praise; but who can celebrate Thy name and instruct Thy people in the grave?" A careful perusal of the fourth and fifth verses of this Psalm will convince any one that no such meaning as that assigned by the bishop can be admitted. It is not my intention to inquire at present into the true signification of this text, as I have determined to reserve it for its proper place.

I have said thus much concerning the words of the Psalmist, lest my readers should be led to imagine that I might pass it over in silence; but this is not by any means my intention.

Let us now proceed with a further consideration of the first opinion, which holds that death is the destruction,

or, more fitly, the extinction, of the compound being whom we designate man. We emphatically deny that death is the extinction of man. For it may be laid down as a fact that no two things in nature are so radically distinct from each other, and so completely contrary, as mind and matter. And therefore how any one can bring himself to believe that they are one and the same thing, is to me absolutely inconceivable. Matter is dead in its essence, and it will forever remain in that inanimate state, unless some external powers are brought and applied to it for the purpose of removal. Matter, in consequence of its essence, has no inherent power of motion, and if it has no inherent power of motion it must be utterly incapable of thought; for, speaking accurately on the subject, motion is the result of thought, or action in obedience to a determination of the will. In fact, thoughts are the parents of actions, whether good or bad. And no man will deny his capacity to change his own thoughts, and the power to effect this change must be in the man himself. Well, if in the man, to what part shall we ascribe its residence? We cannot give the virtue to the body, for in that case we should be endowing our animal frames with an intellectual apparatus which they never did possess, and which they are absolutely incapable of possessing. And (note further that, if matter were capable of thinking, reasoning, or planning, there can be no assignable cause why man should be one iota more intelligent than a bird, a fish, or a horse. Assuming it to be true that matter is capable of thinking, wherever matter is found we should expect thought or intelligence.

Matter may be distinguished by its *passive* state, mind by its *active* principle; mind *commands*, matter *obeys*. That which in its essential nature does think, and that which in its essential nature does not think, cannot be the same thing. They are as diametrically opposed to each other as light and darkness, life and death.

The only connection between mind and matter resolves itself into instrumentality. The body is simply the instrument or channel through which the mind operates. Hence it is that, when the functions of the body are ob-

structed by disease, the operations of the mind, and not the mind itself, are to some extent retarded. Again, matter is *divisible*, and therefore *destructible*; while mind or spirit is *single* in its essence, and therefore *indestructible*. We shall now consult the philosophy of the Bible for additional proofs on this point.

On closely investigating the successive steps in creation, as detailed in the first chapter of Genesis, we learn how striking was the formation of man in comparison with that of brutes. We find the latter have belonging to them only one element, that of the ground which became a beast as soon as the command issued from Jehovah; nor does there appear to have been any difference—in the mode of bringing into existence—between animals and the produce of the earth, for precisely the same sort of language is employed by the sacred historian. In Genesis (i. 11) we read these words:—"And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind." Thus we find God speaking about the produce of the ground. And by turning to the twenty-fourth verse of the same chapter, we see the same sort of language used respecting the various kinds of animals:—"And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind." From the foregoing texts it is evident that Scripture makes but little difference between animal and vegetable life; and this uniformity and consistency are practically recognized by the Almighty in commanding man to eat the flesh of animals as well as the herb of the field. Do we then find such language used in regard to the creation of man? Is it said in the divine injunction, "Let the earth bring forth man"? By no means. "God said (Gen. i. 26), We will make man in our own image, according to our own likeness." This language concerning the creation of man must have been employed designedly to impress upon Biblical readers and students, in every age of the world, the amazing difference between human nature and all other natures under the sun. Jehovah's expressly declaring that man should be made in the image of God,

stamps Adam and his posterity with an awful dignity, to which no other created intelligence can presume to aspire. To regard man as on a level with animals, or to suppose that he sprang from them, must be the essence of infidelity and a preposterous absurdity. Before I proceed further with our subject, it will not be improper to explain why the progenitor of the human race was called by the name of Adam. The prevailing opinion on this point has stood firmly for two thousand years, nearly every religious denomination appearing quite satisfied with the common explanation. We beg respectfully to state that we differ from this generally received view, and we do so on the ground of its absurdity. We have no weakness for giving credence to this or that doctrine because it happened to be believed by some few great men, or the multitude at large. Those who hold the common opinion about the origin and meaning of the word Adam tell us that it means "*red earth*," and that the name was applied to the first man because God made him out of the ground. Looking at this account superficially, we may say that it carries with it the appearance of truth; but the moment we go beyond the surface our eyes are opened, and as a natural consequence we think differently, because we think more accurately.

Now, if the father of the human race received the name of Adam simply because he had been made out of the earth—and after all it was *only his body*, and not the man himself, that originated from the ground—how comes it to pass that all the brutes are not called Adams as well as man? for they were formed out of the ground in the same manner as our ancient forefather. And this will be seen on referring to the second chapter of Genesis and the nineteenth verse, where it is written:—"Out of the ground the Lord God formed every beast of the field and every fowl of the air."

CHAPTER IV.

Application of Hebrew terms—Adam gave names to all the animals—The name Adam given by God Himself—Meaning of the term Adam—Why so called—Our Lord named Jesus before His incarnation—No other created intelligence denominated Adam—Genesis ix. 5 explained—God inflicts punishment on the suicide—Derivation of the word Adam—Job xix. 25, 26, 27—New translation—Explanation—Error in the Authorized Version—Future disembodied state—The words of our Lord on quitting this world—First opinion without foundation—Death not the termination of man's existence.

FROM what little was said in the last chapter, it is easy to see the absurdity of the commonly received interpretation respecting the signification of Adam, and at the same time learn how very inconsistent it must be to assign no better reason for his obtaining that name, and handing it down to posterity. In the application of Hebrew terms to animals, things, or persons, it was customary, in the first place, to discover the most prominent feature in the animal or thing to be named, and after having obtained this information, the name was imposed upon the subject or recipient of such designation. It was upon this common-sense method that all the various kinds and different sorts of animals were brought to Adam to see what he would call them. He must have examined them, and on finding out the distinguishing feature in each, he would impose the name in strict accordance with that feature, in order that the nature of the animal might be stamped in the name. Now, let it be remembered that the first man gave names not only to all the animals, but even to his own wife; but it may be asked, Who gave Adam his name? God Himself gave Adam his name, because it was applied to him before his formation; God used the expression "Adam," when He said man should be made in His image, and consequently our great ancestor re-

ceived the name of Adam before his creation, just in the same manner as our Lord was called Jesus by the angel prior to His conception in the womb. This account is written in the Gospel of St. Luke, the second chapter and twenty-first verse. It will hence follow that God Himself called the first man Adam; and why? Because man was to have something peculiar belonging to him. The word אָדָם, or *Adam*, is derived from רָכָה, a root, in the original language, which signifies *to resemble, to be like*; and therefore Adam denotes similitude, or resemblance, and the name is exclusively used of him and his posterity because they were made in the image or likeness of God. This name has never been given to any created intelligence except man, because he alone, of all creatures, was stamped with the Divine image. Were we to test the mighty range of God's stupendous creation, ascending to the greatest heights and descending into the lowest depths, we could not find even a solitary creature which has been created after the likeness of God, with the exception of man. We have no Scriptural authority whatever for concluding that even the angels have belonging to them this mighty and wonderful dignity, by virtue of which there is a close relationship existing between man and God. This may be assigned as one reason why our Lord took upon Himself human nature (Heb. ii. 14), being made in all respects like unto His brethren, sin only excepted (Heb. iv. 15). I would then endeavor to impress upon the reader this important fact, —Adam signifies image, and the appellation was given to him on account of his having been made in the likeness of God. And now we leave the matter to the discretionary powers of any one, to determine whether the commonly received explanation of this word or that which has just been given is the more likely to be correct. After knowing all these extraordinary facts as to man's nature and dignity, is it not the greatest folly to imagine that he could possibly be the offspring of any brute? We need only mention such a view for it to be condemned with indignation by every mind capable of exercising its faculties aright.

These points, however, I shall endeavor to make more evident when I come to discuss the supposed torpidity of man's soul. That death is by no means the termination of man's existence will appear from an investigation of what may be properly designated one of the most striking passages in the Bible; and we are of opinion that if this text had received due attention, no question could have arisen as to whether the Old Testament Scriptures teach the immortality of the soul, as well as the doctrine of rewards and punishments. The portion of Scripture to which we refer will be found written in the ninth chapter of Genesis and the fifth verse. The words are: "And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man." The first part of this verse is supposed to denounce suicide, and the second homicide; and therefore it may not be improper to ask what a beast has to do in the matter. When a man loses his life through what happens to be inflicted upon him by another, or if he should lay violent hands upon himself and thereby destroy his own life, in what respect can we make a brute responsible? Those who imagine the common translation to be correct, will probably understand the passage to mean that any beast that shall have caused the death of a human being should be killed; but surely the text can have no such signification, unless it be by implication. It is almost beneath the sacred historian to place the brute creation in so prominent a position; for would not common sense teach any man that a beast which had, through the ferocity of its nature, caused the death of a human being, ought to be killed immediately, or at least be prevented for the future from committing such violence? It must also be noted that the punishment here spoken of is to be inflicted, not by deputy, but by Jehovah Himself, which would hardly have been the case if the words referred to a beast. "From the hand of every *soul*, that is, after the soul is severed from the body, *I* will require it," saith the Almighty. The position of the word rendered beast in this

passage shows most clearly that it cannot have that signification. The proper meaning of the word *נִשְׁמָה* in the text under consideration is the soul of man; and therefore, instead of the present translation, we should render the words thus: "And surely your blood of your lives will I require; from the hand of every *soul* I will demand it." This translation makes the sense clear and intelligible, furnishing, as it does, a truth of the first importance. Since, then, we are taught that God will require punishment from the suicide, it may be asked how this can be accomplished when the corpse only remains. Scripture says, "from the hand of every soul will I require it." Though the body and soul, through the hand of death, cease their connection with each other till the resurrection morning, yet the soul still survives, and from this soul it is said, "I will require it." This word soul in the Hebrew is now called "living" or "imperishable," because it has ceased to perform its functions through the instrumentality of a perishing body. From this highly important passage of the Sacred Scriptures we learn that the soul survives the body, that it is responsible to God, and that punishment can and will be inflicted upon it when separated from its fleshly habitation. And as this soul, when separated from the body, is said to be living or imperishable, we are justified in concluding that death is not the extinction of man. It cannot be denied, then, that this single text of Scripture teaches in the clearest manner conceivable both the immortality of the soul and its continuous responsibility to God after death. (See Hebrew Review and Magazine of Rabbinical Literature, vol. i. p. 208.)

The next portion of Scripture to which I shall invite attention will be found in the book of Job (xix. 25, 26, 27), where it is thus written: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." In the 25th and 26th verses we find six words put in italics, which shows they are not in the original,

having been supplied by our translators to complete the sense. Now, as we do not consider this rendering faithfully reflects the original, we must produce a translation which will convey the true meaning of the sacred penman:—"For I know that my Redeemer liveth, and He shall hereafter stand upon the earth. If after my skin they destroy this body, yet out of my flesh I shall see God, whom I shall see for myself, and my eyes and not another's shall behold." According to the preceding translation it is evident what must have been the sacred writer's meaning when he was speaking of his calamities. Job knew that his Redeemer lived, and believed that He would at the last manifest Himself upon the earth as the Judge of all men and vindicator of the righteous. But he goes further, and asserts that if after his skin they (meaning the boils with which he had been smitten) should destroy his body (by the disease proving fatal), yet they could not destroy *him*, that is, his *soul*, for out of his flesh he should see God, whom he would see for himself. The great error in the passage of the *Authorized Version* consists in making the inspired writer say he should see God *in his flesh*, whereas he expressed his conviction that he would see God *out of his flesh*, even while the latter was decomposing within the silent precincts of the grave. The doctrines inculcated by this remarkable text are: (1) A future disembodied state of existence; (2) The general Resurrection; and (3) The final Judgment. Here, then, we see Job teaches us that, at death, he would maintain his own personal identity, and that in this state he expected to be with God, and to hold communion with Him. Death, in the opinion of this inspired writer, is therefore simply the liberation of the soul from the body. The original runs thus: ומבשרי, *yet out of, or separated from, my flesh*. If man does not possess a higher origin than the mere dust of the earth, what signification shall we attach to those words of our Redeemer, who said, on quitting this world (Luke xxiii. 46), "Father, into thy hands I commend my spirit"? Although his body remained upon the cross, and afterward was buried in the tomb, yet his spirit or soul he delivered into the hands of

his heavenly Father. Holy Job, too, testified (xxxii. 8) that "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." And in Eccles. (xii. 7) we are informed that at death "The dust returns to the earth, and the spirit to God who gave it." The former of these insists that there is a spirit within man, while the latter demonstrates that he is a compound of earth and spirit; the one at its separation returning to its primitive clod, the other to Him who is the father of spirits. And Zechariah (xii. 1) acquaints us of Jehovah "Who formeth the spirit of man within him." And this clearly shows the spirit to be a principle distinct from the earthly frame. "Handle me and see," saith our Lord, "for a spirit hath not flesh and bones." (Luke xxiv. 39.)

Having advanced arguments and quotations from Scripture to show that death cannot be the extinction of man, we may fairly conclude how utterly destitute of foundation is the first opinion that we have been combating, and how such a notion is calculated to involve facts, principles, and creeds in the utmost confusion, making man, who is the lord of creation, level with the perishing brutes, as well as casting a sad reflection upon God. For what object could the Almighty have in view, supposing He intended death to terminate our existence? What is the use of his threatenings against vice, and his exhortations to virtue, if we are not to receive the rewards or suffer the punishments after death? I am sorry to say that many of those who regard death as the end of man's existence, would be too glad to find that it really was the extinction of soul and body.



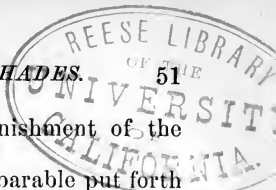
CHAPTER V.

The good and bad not intermingled in the next world—Both unavoidably mingled in this world—Death closes the probationary state of man—Judas Iscariot—His final doom—The righteous dead rest from their labors—Dives and Lazarus—Prayers of no avail after death—This present world the place of man's probation—All covenants have conditions—Sodom and Gomorrah—Parable of the wheat and tares—Why the wicked are not severed from the righteous in this world.

HAVING finished our observations on the first view of this interesting subject, we now pass on to inquire into the truth of the *Second Opinion*, which holds and maintains that there is *one* and *only one* common receptacle for the dead ; and that into this place all are cast, whether good or bad ; and within its mighty precincts they remain till the great day of judgment. Assuming this opinion to be true, we are bound to conclude that Cain and Abel, the first murderer and the first martyr, Judas and Saul, the apostles and all the prophets, the atheist, the infidel, the skeptic, the blasphemer, and indeed every shade of character, are at this moment mingled together in the utmost confusion ; and, if in the utmost confusion, no doubt, in the greatest misery. Now, to mingle the good and the bad in such a manner, after their term of probation is ended, must be unjust, because it would be involving the innocent with the guilty ; and to do this is incompatible with the righteous attributes of that God at whose hands every man will be rewarded according to his deeds. We know, by experience, that the good and the bad are unavoidably inermingled in the present world, not only because the providence of God has so decreed that the wheat and the tares should grow together till the time of the harvest, but because it is required by that probationary state through which every man is compelled to pass.

These matters are altered by death, when the probationary career ends and stern judgment begins; but it is surely quite out of the question to suppose, even for a moment, that the regenerate and unregenerate should be placed in that juxtaposition in which the one could interfere with the other. We may depend that the righteous dead can find no pleasure among the wicked dead; neither are we to suppose the wicked spirits capable of enjoying happiness in the society of the righteous. The jumbling together of the different classes, and the making of no distinction between them, strikes at the foundation of our notions of justice. It is neither impossible nor improbable that there may be found those who take an analogical view of the subject, and argue the point in this manner: When assertions are made to the effect that gross injustice would be committed by the intermingling of the righteous and wicked dead in that world which lies beyond the grave, how comes it to pass that we do not as a rule consider it a violation of justice for the two characters to be mingled together in the present world? Glanced at superficially, this objection seems to have some foundation in reason and justice, but when we carefully examine it, we find it has no logical basis. The two cases, in fact, are by no means parallel, and therefore the conclusions drawn from the one cannot in fairness be deduced from the other. This present world is the place of man's probation, and consequently the good and the bad are unavoidably mingled together; but since death is the limit of man's probation, his doom must, by virtue of that event, be irrevocably fixed. The one is the time of sowing, the other that of reaping. In the next world there is no probation, and therefore no involving of the innocent with the guilty. All covenants have certain conditions, and all conditions have prescribed limits. That there will be a separation between the just and the unjust immediately after death, may be inferred from the fact of the Almighty's declaring to Abraham that He would spare all the inhabitants of Sodom for the sake of ten righteous persons, provided that number could have been found within the precincts of that notoriously wicked city. Does this great fact look

Further, the mingling of the two classes here serves as a warning to the one & an encouragement to the other.



like including the innocent in the punishment of the guilty? Surely not.

Our views are also confirmed by the parable put forth by our blessed Lord in St. Matthew's Gospel (xiii. 24-30), where we read these very significant words: "Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." We learn from this portion of Scripture that the tares are not allowed, even in this world, to exist among the wheat for their own sake, but exclusively on account of the wheat. God, in His providence, permits the wicked and the righteous to remain together in this state of probation, lest by removing the former, an injustice or wrong might be inflicted upon the latter. Such is the import of these words, "Lest while ye gather up the tares, *ye root up also the wheat with them.*" We may hold the most powerful conviction that there is no possibility of the bad molesting the good, neither can the former derive any consolation from communion with the latter. The wheat and the chaff, the sheep and the goats, even before the resurrection, must be kept separate from each other. There is, however, no need to multiply arguments for the establishment of our teaching upon this point, as the Scriptures themselves are clear and decisive. We are distinctly taught by the Bible that there is a proper place for each individual at the separation of body and soul; each ad-

vancing to that particular locality which has been previously marked out for him, according to the manner in which he conducted himself during his probationary career. We must all recollect what is written concerning that man of whom Scripture testifies (Matt. xxvi. 24) that it would have been far better for him had he never been born. I allude to Judas Iscariot, who is said, in the first chapter of the Acts of the Apostles and the twenty-fifth verse, to have fallen through transgression from his ministry and apostleship, that he might go to his own place. Mark the words; *that he might go to his own place*. And what can such language signify, but that Judas was conveyed into a region which was peculiarly adapted to so notorious a sinner! We are told too in the book of Revelation (xiv. 13) that the dead, who die in the Lord, are blessed, that they rest from their labors, and that their works do follow them. These assertions could not be true, if the good and the bad are placed in such a way that there is no bridge between them. Instead of the pious resting from their labors after death, they must, according to this opinion, be commencing a protracted existence of misery; for how could any one be otherwise than wretched in the society of such characters as that of Judas, who sold his Lord and Master for thirty pieces of silver? Again, we have a more decisive foundation upon which to build for the confirmation of what we are now submitting to the consideration of the reader.

In the Gospel of St. Luke (xvi.) we find a most complete refutation of that view which is content to put the saved and lost souls into one locality, where there is no partition. For in that narrative we read of Dives and Lazarus, the one immediately after death cast into a prison of anguish, deprived of everything but sheer existence, and asking for a drop of water to cool his thirsty tongue; while the once suffering pauper was in the bosom of Abraham, enjoying repose and happiness. And it ought to be further noted, that when the rich man raised his eyes, he saw Abraham *afar off*. The distance, indeed, between the rich man and Lazarus is so immeasurably great, in respect of time, that were one of the lost spirits

to undertake the journey, it must be absolutely impossible for him to accomplish the same, though he were to be traveling during all the ages of eternity! Abraham also informed the unfortunate creature, that the individual, who formerly lay at his gates covered with wounds, was now comforted, while he (Dives) was tormented. And, to give the whole affair a climax, "the father of the faithful" declared in calm but decisive language, which excludes every glimmering of hope, that "besides all this there is between us and you a great gulf fixed, in order that they, who would pass from hence to you, cannot; neither can they pass to us that would come from thence." This language appears so clear and conclusive that we think it a waste of time to bring forward any additional passages for corroboration. And therefore we feel justified in saying that the *second opinion* concerning the state of the soul after death, has been, in the preceding part of this chapter, sufficiently answered.

CHAPTER VI.

Third Opinion as to the state of the dead—Not a state of sleep—Composition of man—Man endowed with two lives—Animal and spiritual life—Instinct the distinguishing feature of the animal life—Spiritual life characterized by reason and conscience—Spiritual life liberated by the destruction of the animal life—God's mode of governing matter, animals, and man—Man's superiority—His power to resist the will of God—Man passes through three stages—Not philosophically true to say the departed are dead—Primary essential attribute—Wherein it consists—Primary essential attribute of the soul—Texts of Scripture alleged in support of the soul's sleeping between death and the general judgment—A sleeping soul not an unconscious soul.

THE *Third Opinion* demanding our careful meditation is that which supposes the soul, as soon as it leaves the body, to enter into a state of profound sleep and insensibility; in which condition it remains till the resurrection. And this period of time, during which the soul continues unconscious, may be twenty, a hundred, or even several thousand years, depending, of course, in this respect, upon each person's hour of death and the day appointed for the final judgment of the world. I believe this view was countenanced by a late archbishop, who has been followed by many that are not in the habit of thinking for themselves. In concluding a discourse upon this subject, His Grace makes the following statement:—"Upon the whole, then, I think that the notion of the soul, when separated from the body, entering immediately on a state of enjoyment or suffering, which is to last till the resurrection, has at least as many reasons against it, as for it, in Scripture." Such are the views of a late dignitary of our Church, and it now remains for us to examine this opinion, to see whether or not we should follow it without further advice. Our object cannot be better accomplished than by considering the

composition of man and the nature of that death to which all men are doomed. This we think will throw some light on the question at issue.

To obtain a complete notion of man's nature, we must begin with his creation, which we shall regard as the basis of the subsequent remarks, and which is necessary for a clear understanding of the subject. In Genesis (ii. 7) we read that "the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." From this verse it is manifest that the creation of man involved two distinct operations, each of which was intimated when God declared that he should be fashioned after the Divine image. The Lord God fashioned or shaped the body of the first man out of the moist clay, but after this modeling, the frame could be nothing but a mere machine, and therefore inanimate. This, then, we consider to be the first operation, and it is implied in the words "we will make man or human nature in our image," words which undoubtedly have a reference to Jehovah incarnate. The second operation, and the most important in the formation of Adam, was the breathing into his nostrils the breath of life. Now, the word here rendered "life" is plural in the original, and therefore denotes *lives*. And the text will then read: "And Jehovah God formed this very Adam from the dust of red earth, and breathed into his nostrils a spirit of lives, therefore that Adam became a living person."

According to this text, and nothing can be plainer, man at his creation had infused into him by the Almighty two lives, each of which has its own peculiar functions to perform. One of these lives may be called *animal*, and is that by virtue of which his physical frame is enabled to perform all its natural operations. The life which imparts power to the physical frame for the performance of its natural functions consists in the blood, and so far as this animal life is concerned, man stands on a level with brutes, inasmuch as they have a life of the same character. The Jews were strictly prohibited from eating the blood of any animals killed in sacrifice, but were

always commanded to pour it out upon the ground, or to use it in sprinkling the altar and other things pertaining to the temple. They were not to eat the blood, because it was impregnated with life; and this is that animal life of which we have been speaking, and one of those breathed into the body of our progenitor at his creation. The distinguishing feature of this animal life, which is common to men with the beasts of the field, is *instinct*. Hence we find that both men and brutes have instinct, and this instinct sometimes displays itself with such perfection, that many have concluded that inferior animals are endowed with reason. No doubt there is great difficulty in ascertaining where instinct ends and reason begins. That the actions of men and brutes should occasionally resemble each other is not by any means so very strange, since one sort of life is common to both. The greatest, however, of all distinctions remains to be mentioned, and it is this:—that man possesses *two lives* and brutes *only one*, hence death is not merely the destruction, but the *extinction*, of an animal. The other and nobler life breathed into Adam was the immortal spiritual life, which enables man to hold communion with God both here and hereafter. The distinguishing features of this spiritual life are *reason* and *conscience*. It is the immortal part which can never perish; and on this account it is that our Lord told his disciples (Matt. x. 28) “not to fear them who kill the body, but are not able to kill the soul, yea, rather to fear Him who hath power to destroy both body and soul in hell.” This text clearly shows that men may destroy the animal life, which is in the blood, and still there remains a spiritual life which no man can even touch. And these remarks and arguments are further demonstrated by a consideration of our Lord’s words to the penitent thief; for He promised that repenting malefactor that he should be with Him that very day in Paradise, and this was to be effected after the animal life of the culprit had been destroyed; yes, more than this, the destruction of the dying man’s animal life was absolutely necessary in order that the spiritual life he possessed might be in Paradise with his Lord and

Master. It was on account of man having in his body a spiritual life that our Redeemer was induced to breathe upon his apostles and to say (John xx. 22), "Receive ye the Holy Spirit." The animal life could derive no benefit from all the external breathing in the world: it was the spiritual life in the apostles which became the recipient of that divine breath, through whose power their souls were vivified. This is the reason of Job's saying (xxxiii. 4), "The Spirit of God hath made me, and the breath of the Almighty hath given me life." It may be observed that this spiritual life continues in the body so long as the animal life remains, but on the destruction of the latter the former departs and returns to God who gave it. Our statements on this subject appear still more evident from the different ways in which God exercises authority over matter, animals, and men. We would ask the reader to bear in mind that God governs matter by *force*, brutes by *instinct*, and man by *reason*. Hence it is that God says to man (Isa. i. 18), "Come and let us *reason* together." No created existence can ever array itself against the will of God, or in any way violate his behests, unless it possess the faculty of reason. Man's power to *resist* the will of God demonstrates his superiority to every other animal in creation, and proves that he has the faculty of reason and is capable of forming an independent judgment. From the foregoing observations, and especially from the words of our Lord, we see that death is simply the separation of soul and body. Let us notice, in the second place, that every man is bound to pass through three stages before he reaches his final home, or destination; and in each stage he never loses his personal identity, because it is a continuation of the same life and same consciousness which never leave him, for, if they did, he could not be the very identical person. The first of these gradations is realized at man's natural birth, or when he is born into this world; and, for distinction's sake, I call this development his *temporal* birthday. The second mighty change is effected when the soul and body are severed from each other by the cold hand of death, the latter being committed to the

ground, "in sure and certain hope of the resurrection to eternal life," and the former returning to God; and this state in human existence I designate man's *intermediate* birthday, which extends from the time of death till that of the resurrection. The final, or third change, which man is compelled to undergo, comes to pass at the morning of the resurrection, or the universal Easter, when the bodies and souls of all men shall be reunited; and this change I denominate man's *eternal* birthday. By the term death, then, as applied to a human being, we are to understand nothing more than a temporary disunion between a mortal and an immortal nature, or the separation of a perishing body from an imperishable soul. And this notion of death being simply a severance is actually implied and presupposed in the idea of a resurrection and the reunion of the two natures, for it would be absurd to speak of the resurrection and reunion of our souls and bodies if they had not been previously united and previously separated. And permit me to say that, in speaking of the departed, we have no more right, neither have we, in strict philosophical language, any more authority to assert that a man is dead because the soul leaves his body, than we have a right to say that a bird is dead merely because it makes a hole in its shell and passes out of its present habitation into another state of existence of quite a different character from that in which it previously lived. The living creature steps out of the limited abode where it was confined, living and thriving, while the shell, its former habitation, is left behind to decay and perish.

Let us note, further, that everything in nature possesses a peculiar characteristic, which makes the thing to be what it is, and without this feature the thing in question could not be what it is. This peculiar characteristic is called by logicians the primary essential attribute of a thing. A few examples will be sufficient to illustrate our meaning and make it easily comprehended. I suppose that every one in his proper senses knows what a ball is, or that it is something round. Now, we ask, What is the primary essential attribute of the ball, or what can be

the distinguishing feature which makes the thing in question to be a ball? We answer by saying that *rotundity*, or *roundness*, constitutes the primary essential attribute in the ball, because if we destroy the rotundity of the ball, by making it square, the thing no longer remains a ball, and therefore we call it by some other name which is equally calculated to mark out its particular feature.

Again, we would ask, What is the primary essential attribute of water? And we say softness is the primary essential attribute of water, for if we take away softness from the fluid it no longer remains water. When, for instance, this liquid is converted into something else by intense cold, we call it ice; and this distinction is highly proper and of immense utility in all the practical concerns of life. Now, every existence under the sun has some peculiar feature belonging to it, or what is logically called the primary essential attribute, which makes that thing to be what it really is, and clearly distinguishes it from all other things. Let us apply these remarks to the soul of man by asking and answering the following question: "What is the specific characteristic, or primary essential attribute, in a human soul?" We believe that *thinking* is the primary essential attribute of the soul; but how shall we define this thinking? Thinking I define to be silent invisible action, which is the primary essential attribute of the soul; and therefore, should the soul completely cease from thinking, it must by virtue of that change lose the primary attribute, and with such a loss it cannot be a soul in the proper signification of the word. Should the soul, therefore, at death, discontinue to think, by falling at once into a profound sleep, and by losing all consciousness, from that moment we justly cease to regard it as a human soul. Since our souls are capable of dwelling within the confines of a perishing body, making their effects known, felt, and recognized through the instrumentality of such gross material as that of which our animal nature is composed, is it not presumable that the same souls will have the power of acting far more freely when they shall be liberated from such a burden? To my mind, it appears more amazing

that a spirit can act through the instrumentality of lifeless and sluggish matter than that it should perform its operations *without* that sluggish matter. All the body can accomplish in its union with the soul is to retard the action of the latter, because *in* the body it acts *mediately*, while *out* of the body it acts *immediately*.

We shall now mention some of the texts of Scripture that have been alleged in support of the opinion which considers the soul to be in a state of sleep between death and judgment. In the Acts of the Apostles (vii. 60) we thus read: "And Stephen kneeled down and cried with a loud voice, 'Lord, lay not this sin to their charge.' And when he had said this, he fell asleep." And in St. John's Gospel (xi. 11), "Jesus saith unto his disciples, 'Our friend Lazarus sleepeth, but I go that I may awake him out of sleep.'" From these and other passages of a like character, it has been concluded that the soul, immediately after its separation from the body, enters into a state of sleep. Notwithstanding the high authorities and distinguished dignitaries who have come forward to support this view, we are prepared to assert that the word "sleep," in its application to the dead, never signifies that the soul is wrapped in a state of unconsciousness. In my humble opinion, there cannot be found in the whole of Revelation a solitary passage where the expression "sleep" can have any such meaning; and we shall not spare either time or pains to prove and establish beyond refutation what we are now advancing. On a subject of such incalculable importance as this, we must do our utmost to settle the question, and thereby produce harmony and concord among those whose minds at present are full of doubt, and distracted by uncertainties and the variety of opinions which unfortunately prevail in the religious world. I hope, in the subsequent pages, to demonstrate and clearly establish the fact—that the soul does not sleep during its separation from the body, although some supposed high authorities would have us believe the contrary.

CHAPTER VII.

The dead not in a state of insensibility—Signification of the word “sleep” in its application to the departed—Words used in the Greek Testament respecting the deceased—*Ἀποθνήσκειν* applied both to men and brutes—*Κοιμᾶν* and *καθεύδειν* used in reference to dead men—Awaking presupposes sleeping—Explanation of Acts vii. 60—Difference in signification between the words “to be dead” and “to be asleep”—Why men after death are said to sleep—Death separates a man’s soul and body—Animals extinguished by death—1 Cor. xv. 6 explained—Man’s resurrection intimated by the word “sleep”—Scripture proofs for the consciousness of departed souls.

IN the concluding portion of the last chapter I stated my conviction that, when persons are spoken of after death as being asleep, the inspired writers do not intend to impress the minds of their readers with a notion that the dead are in a state of insensibility or unconsciousness till the resurrection. The word “sleep” is used by them in a very different sense, as I shall endeavor to show immediately; and when I have done so, it will remain for the judicious reader to draw his own conclusions, and to judge impartially which of the two harmonizes most with Scripture.

Now, in the original language of the New Testament we find three Greek words used in reference to those who have departed this life, and these three words in question are: *ἀποθνήσκειν* (apothneskein), which means to *die*; *κοιμᾶν* (koiman) and *καθεύδειν* (katheudein), both of which signify to *sleep*. The word *ἀποθνήσκειν*, “to die,” is applied both to men and animals, without any distinction whatever, and is confined or limited in its signification to death, there being in the word no reference to the individual or any intimation of him after his decease. In a word, the notion of death, or the simple act of dying, is all that the expression ever means, and on this account it

can be applied, and it actually is applied, to any and every creature in which there is the breath of life. In St. Matthew's Gospel (viii. 32) we see the word employed in speaking of the death of some swine. The verse thus reads: "And he said unto them (the devils), Go; and when they were come out, they went into the herd of swine, and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters." The original word in this verse for "perished" is ἀπέθανον. Again, in the same Gospel (xxii. 24, 27) we find the expression applied to the death of man, when the Sadducees came to our Lord and said to Him, "Master, Moses said if a man ἀποθάνῃ, *die*, having no children, his brother shall marry his wife, and raise up seed unto his brother." And the narrative goes on to say, in the twenty-seventh verse, that "Last of all the woman (ἀπέθανε) died also."

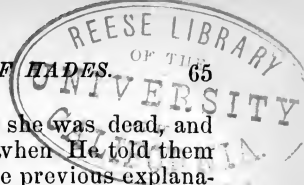
We may now plainly see that ἀποθνήσκειν is used in an unlimited sense. All the information either expressed or implied in the word is, that the man or animal died. It never hints or in any way suggests an idea respecting the effects or consequences of such death. Hence, while ἀποθνήσκειν is general in its application, the other two expressions, namely, καθεύδειν (*katheudein*) and κοιμᾶν (*koiman*), are used in a special sense, being confined to men who are dead. There is not a solitary instance in the sacred record where we can find these two words used in reference to the death of brutes. Where Scripture speaks of the death of an animal, it nowhere says such and such an animal fell asleep; and we shall show the reason of this very proper and highly important distinction. Let it be clearly understood, then, that the expression *sleeping* implies *waking*, and therefore whenever we find in the Bible this word "sleeping," used of the deceased, it never means that the soul is in a state of unconsciousness, but the very contrary, denoting, as it does, that the deceased will *rise* again. And now surely we can experience little difficulty in perceiving with what propriety and beauty the word is applied to the departed, and what a "sure and certain hope" it ought to inspire

in the hearts of all those that the dead have left behind to lament and deplore their loss. It may not be improper to state here that our English word cemetery is derived from one of these Greek expressions which signify to sleep, and consequently cemetery literally means a dormitory or sleeping-place. In the Acts of the Apostles (vii. 60) we learn that Stephen, while the enemies of Jesus were busily engaged in stoning him, "fell asleep." The words "he fell asleep," then, according to our explanation previously given, imply two things; the first is, that Stephen died, and the second, that he was to rise again. Had the narrative simply informed us that Stephen died, his death would have been announced to us without any intimation of his resurrection; but since the sacred historian informs us that the martyr fell asleep, he indicated to us the fact of Stephen's death and the certainty and expectation of his resurrection. The next portion of Scripture I wish to explain in this part of my work, is written in the Gospel of St. John (xi. 11, 12, 13, 14), and I shall quote the whole of the passage before commenting upon any portion of it. "And after that He saith unto them, Our friend Lazarus sleepeth, but I go that I may awake him out of sleep. Then said His disciples, Lord, if he sleep he shall do well. Howbeit Jesus spake of his death; but they thought He had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead."

From this passage we learn that when our Lord said "Lazarus sleepeth," He meant that Lazarus was dead; but the disciples, not clearly understanding the meaning of our Redeemer's words, at once concluded that Lazarus was simply and literally reposing in sleep. Hence they say, "Lord, if he sleep he shall do well;" then said Jesus unto them, plainly and distinctly, "Lazarus is dead." The grand and palpable distinction then between these expressions, "to be dead" and "to be asleep," when they are used in reference to such as have left the present world, is this: "*To be dead*" simply expresses departure from this life, without intimating anything further as to what may transpire respecting the deceased. "*To be*

asleep” implies and involves a death which is sooner or later to be followed by a *resurrection* of the deceased person. In saying, therefore, that Lazarus was asleep, our Saviour implied not only that Lazarus was actually dead, but He also hinted that he would rise from the dead. Had our Divine Master simply said, Lazarus is dead, He would, in thus speaking, have given no intimation of His friend’s *resurrection*. This sleeping, then, as I have now pointed out, and which I feel most anxious to impress upon the minds of those who peruse these pages, is applied exclusively to *men* who are dead, *on account of their resurrection from the dead*.

Should it be asked why the word “sleeping” is never used in reference to the death of animals, my answer is that, according to Holy Scripture, no animal is destined to rise again; for if brutes are to participate in the resurrection it is absurd for the Bible to confine the application of the word to men. Hence it is evident that death can only separate a man’s soul from his body, while it completely *extinguishes* an animal. It may not be useless to mention a few texts more to show the truth of our assertions. In the First Epistle to the Corinthians (xv. 6) we are told by the apostle that our Lord, after His resurrection, “was seen of above five hundred brethren at once, of whom the greater part remained unto that present time, but some were fallen asleep.” Here St. Paul speaks of some who were at that time still alive, and therefore could bear their testimony to the fact of Christ’s resurrection; while he mentions others who had been witnesses also of the same fact, but were now fallen asleep,—that is, they were dead. The contrast in this passage, it will be readily noticed, is not between the living and the sleeping, for that could be no contrast at all, but between the *dead* and the *living*. Another passage of Scripture, which I think ought not to be omitted while we are upon this subject, is written in St. Luke’s Gospel (viii. 52, 53): “And all wept and bewailed her, but He said, Weep not; she is not dead, but sleepeth. And they laughed Him to scorn, knowing that she was dead.” Now, in these words, we should carefully observe



that the friends of the damsel knew she was dead, and they said so, and even derided Jesus when He told them that she was not dead, but asleep. The previous explanation of the word "sleep" will clearly show in what sense our Lord used the expression. This damsel was actually dead in the same manner as Lazarus, and yet our Lord employs the term sleep in both instances; and, in this case, He said the maid was not dead, but asleep. Here let it be particularly noted that our Lord declared, in an unmistakable manner, that the damsel was not *dead*, but *asleep*, and yet she was really dead. How, then, shall we account for our Lord's having made such an assertion? There certainly must have existed in His mind a distinction between the condition of death and that of sleep, in respect of any one deceased; a distinction which the people did not appear to understand, otherwise there could have been no foundation for their derision. In making the declaration then, our Redeemer wished to give His hearers more correct notions of death, by teaching them to use, in speaking of the departed, an appropriate term, which combines a *past event* and a *future result*, because the death of every human being must necessarily be succeeded by a *resurrection*, when *corruption* shall be changed into *incorruption*, and *mortality* into *immortality*.

When our Redeemer said the maid was asleep, he thereby intimated that she would rise again, and that that change was upon the point of being accomplished. Whenever the souls of the departed are spoken of as being asleep, the expression is always used in reference to their resurrection, and is undoubtedly the most appropriate term that could be applied to them. There is another text in St. Matthew's Gospel (xxvii. 52), in these words: "And the graves were opened, and many bodies of the saints which *slept*, *arose*." This text is so clear and decisive as to require no further remarks.

Now, if our previous exposition is founded upon truth, where, in Scripture, can we find the authority for asserting that the soul, at death, falls into a profound sleep, continuing, as it must do, in a torpid condition, and with the

total loss of all sensibility till it shall be awakened by the blast of the archangel's trumpet, when the Lord Himself shall descend to call the dead from their graves? So far is the Bible from inculcating the doctrine of an unconscious state of the soul between death and the resurrection, that it utterly condemns it, and demonstrates that such teaching is "grounded upon no warranty of Scripture, but rather repugnant to the word of God." Did not our Lord tell the penitent malefactor that he should be with Him that day in Paradise? Though the Roman soldiers and blaspheming rebels might take that dying malefactor, break his bones, dash him to pieces, and afterward grind his body to powder, yet while they were thus busily employed with the culprit's body, his spiritual personality was in Paradise; but what advantage could his soul derive from its presence in such a region, if it must be utterly insensible to, and as absolutely incapable of, the enjoyment? Locality, with its enjoyments, loses all distinction to an unconscious soul. Moreover, can anything be more explicit than the parable of the rich man and Lazarus, the former of whom was in a place of torment, and the latter in one of felicity? Both were conscious, sentient, reflecting beings, capable of enjoying happiness and suffering misery. And indeed if the soul is wrapped up in a state of sleep at death, how came it to pass that our Lord went to the spirits in prison, and yet did not sleep among them? Surely He could not be an exception to the general rule in so important a matter. In Isaiah (lvii. 2) the separate souls are said to walk in their uprightness, and in several places in the Book of the Revelation they are represented as *worshiping* God, *singing* and *crying aloud*, and *serving* him day and night; but how can the disembodied spirits do these things if they are in a profound sleep and absolutely insensible? If the soul sleep during its separate condition, how is it that Moses, fifteen hundred years after his death, held a conversation with our Redeemer at His transfiguration? The same may also be affirmed of Elias, who was present on the Mount. (See St. Matthew's Gospel, xvii. 1, 2, 3.)

Again, we are told (Luke xx. 37, 38) that "God is not

a God of the dead, but of the living, for all live unto Him." Be it observed, however, that the departed can in no way be said to live *unto God*, if their souls are all the time in an unconscious state. Instead of living unto God, they would be dead unto Him. To live unto God implies relationship, and a full consciousness of that relationship. If the soul were sleeping, we might say that it existed, but we could not with propriety assert that it *lived unto God*. Again, these words, "I am the God of Abraham, the God of Isaac, and the God of Jacob," imply that the souls of the patriarchs, after death, were as fully alive and as conscious of their connection with God as ever they were during their sojourn on this side the grave. This inference I draw from the fact that the Almighty calls Himself "the God of Abraham" after Abraham was dead, and He designated Himself "the God of Isaac," not only after his death, but even while *alive* on the earth, as may be seen by referring to Genesis (xxviii. 13), where we read, "And behold the Lord stood above the ladder, and said unto Jacob, I am the Lord God of Abraham thy father, and the God of Isaac." Now, at the time these words were spoken to Jacob, Abraham was dead and buried, but Isaac was still living, as will be perceived by reading the context. If the Almighty is not a God of dead but of living persons, and calls Himself the God of Isaac before the patriarch dies, and also after he is dead, it must follow conclusively, that the soul of Isaac not only continued its existence after departing hence, but also that it was as capable of enjoying happiness with God *out of* the body as it was while *in* the body. To be the God, then, of Isaac in this world and to be the God of Isaac in the next world, cannot imply less than the same degree of relationship, union, and consciousness in both conditions. We now draw this chapter to a close by repeating what we have already said,—that the soul, at death, does not enter into a state of profound sleep, but continues its own conscious existence, with a capacity to enjoy happiness or suffer misery.

CHAPTER VIII.

Fourth opinion—Purgatory—Romanists not acquainted with the locality or pangs of purgatory—Five texts advanced by the Papists in proof of purgatory—The doctrine as now professed in the Church of Rome not heard of till 500 years after Christ—St. Matthew's Gospel, xii. 31, 32—Period of human redemption—Its commencement—Its end—Characteristics of both—Son of man—When Christ ceases to be called the Son of man—The time when He will assume the title of King—"Neither in this world nor in the world to come"—Import of these words—Belief of the Jews in reference to the forgiveness of sins—Examples—Remission of sins at the Judgment day—Explanation of the Second of Maccabees (xii. 43-45)—The Apocrypha not inspired—Explanation of the First of Cor. iii. 15.

THE *Fourth Opinion* about the condition of the soul after its severance from the body is that of the Roman Catholic Church, and is very well known by the name of purgatory, which signifies a locality in which the souls of men, according to the teaching of that religious denomination, are cleansed by fire from their carnal impurities, as a preparation for their reception into heaven. The dogma of this Church is that nearly all, if not all, the souls of the best men (to say nothing of the bad ones) have some slight stains upon them, which require to be effaced before they can enter heaven. The Romanists do not profess to know much either of the region, or the nature of the pangs suffered in purgatory, neither are they certain *how long* the departed spirits remain therein; and yet they believe that those in that condition are benefited by the prayers, alms, and Masses offered to God on behalf of their souls. If it should so happen (and it must often happen) that a soul in purgatory has no relations left on earth, or if these relations are so poor that they cannot pay, the Church exercises charity toward such a soul by remembering it in her Masses, and by offering prayers on

its account. The Papists advance five texts for the proof of purgatory, and therefore it will be my duty to mention these, and to give them at least that amount of consideration which the subject requires. It may be observed that this doctrine of purgatory, as it is now professed in the Church of Rome, was not so much as heard of till five hundred years after Christ, and it did not become an established dogma for some centuries after that. The most important of all the passages of Scripture which seem to countenance this doctrine is found in the Gospel of St. Matthew (xii. 31, 32), and is in these words: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." In explaining these words of our Lord, we must bear in mind that we have nothing to do with the *nature* of that sin which is called the blasphemy against the Holy Ghost; our business is with the *forgiveness* of it. The latter portion of verse 32 will be better understood by a literal translation, thus: "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him—οὐτε ἐν τούτῳ τῷ αἰῶνι οὐτε ἐν τῷ μέλλοντι—neither in *this age*, nor in the *impending age*." These two ages signify all the time during which human redemption is *going on*. The *first* age commences with the fall, and promise of a Saviour (Gen. iii. 6, 7, 8, 15), and terminates with Christ's Ascension (St. Mark, xvi. 19). The *second* age begins at the Ascension, and ends with the general Judgment, when the mediatorial kingdom of the Messiah will terminate (1 Cor. xv. 28), and He Himself shall assume the character of Judge. The former of these ages was characterized by numerous sacrifices, prophecies, types, dreams, and visions, and personal manifestations of our Lord in the form, and last of all in the nature, of man; while the latter is marked by His human absence and Divine presence. Hence He said to His disciples, "Lo, I am with you alway, even unto the end of the

age" (Matt. xxviii. 20), the meaning of which is, that He would be with His people to help and succor them till such time as the Divine sentence shall have been passed upon them. I may also remind the reader that our blessed Lord calls Himself the *Son of man* till the end of the second age, when redemption is to cease, after which He drops the title and designates Himself the *King*. He goes under the denomination of the Son of man by His own authority so long as the wheat and the tares are mingled, but as soon as the sheep and the goats are severed He ceases to call Himself the Son of man, and takes the title of King instead. This account is written in St. Matthew's Gospel (xxv. 31, 34). Now, that we may clearly understand our Lord's meaning when He says, certain sins shall be forgiven "neither in this world, neither in the world to come," it is necessary to bear in mind that the Pharisees divided the totality of each individual's sins into three parts, which they believed would be remitted at different times in consequence of their undergoing certain processes, by virtue of which they entertained no doubts as to the salvation of any Jew. They imagined that *one-third* of their sins would be canceled by repentance and the day of atonement; *another part*, by the trials, diseases, and hardships through which they have to pass; while they supposed that *death* blotted out the remaining portion. This doctrine, that death wipes off one-third part of their sins, is founded upon a text in Isaiah (xxii. 14), and is expressed in these words: "And it was revealed in mine ears by the Lord of Hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord God of Hosts." These words עַד-תָּמוּתֶן ("till ye die") are not to be understood as implying that the iniquity spoken of in the text would be purged after death, but that it would never be purged. The precise import of this language will be evident on referring to the First Book of Samuel (xv. 35), where it is thus written: "And Samuel came no more to see Saul until the day of his death," which surely could not mean that he went to see him after he was dead.

When our Lord, therefore, informed them that the sin

against the Holy Ghost should not be forgiven, either in this age or in the impending age, He was striking at the foundation of their groundless notions, by showing that to what extent soever redeeming love and Divine mercy might be magnified toward fallen creatures, still there does exist a culminating point in the plan of His moral government and terms of forgiveness, beyond which there is no possibility of going without a manifest violation of justice, which could neither be expected nor granted. We are not to understand our Redeemer's words as implying that since the blasphemy against the Holy Ghost would not be forgiven in the world to come, there were *other sins* which could be pardoned after death. His meaning is that under *no* change of dispensation could that sin ever be forgiven. Our Lord says, "neither in this age nor in the impending age," because that mode of speaking was common among the ancient Jews; for when they wished to state that they would never forgive any one, it was expressed by saying they "would not forgive him, neither in this world, neither in the world to come." And therefore St. Matthew, in writing his Gospel primarily for the benefit of the *Jews*, expresses himself in accordance with their peculiar manner of speaking. Rabbi Eliezer, for instance, shows that the Samaritans have no portion in the world to come, because it is said, "It belongs not to you to build with us in this world, nor in the world to come." And in another Rabbinical writer there is also mention of a sick man requesting his son to give him some meat and drink, which the physician had forbidden him, threatening, if he refused, not to forgive him "in this world nor in the world to come." That the preceding exposition of the phrase, "neither in this world, neither in the world to come," is strictly correct, will be found abundantly proved by comparing St. Mark's Gospel (iii. 29), where we have these words: "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."

In this text it will be noticed that St. Mark explains St. Matthew's phrase, "neither in this world, neither in

the world to come," by the word *never*. St. Luke uses the same sort of language, as may be seen on referring to his Gospel (xii. 10), where he thus speaks: "And whosoever shall speak a word against the Son of man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost, it shall *not* be forgiven him." To say, therefore, as St. Matthew does, that the sin shall not be forgiven, "neither in this world, neither in the world to come," is merely to state that it shall *never* be forgiven, as we have abundantly proved. As regards sins being remitted at the judgment day, we may observe that it is simply putting, as it were, a seal or stamp upon that forgiveness which the faithful recipient obtains while on this side the grave. It is on account of this great truth that our Blessed Lord, in the Gospel of St. John, says (iii. 36), "He that believeth on the Son *hath* everlasting life; but he that believeth not the Son shall not see life; but the wrath of God *abideth* on him." The next passage advanced in proof of purgatory is in the 2d Book of Maccabees (xii. 43-45), and thus reads: "He sent to Jerusalem 2000 drachms of silver to offer for a sin-offering, being mindful of the resurrection. (For if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead.) And also in that he perceived that there was great favor laid up for those that died godly. (It was a holy and good thought.) Whereupon he made a reconciliation for the dead, that they might be delivered from sin." These quotations, taken by the Romish Church from the Book of Maccabees, are of no weight in the argument, because that book has no evidence of inspiration, being rejected even by the Jews, who never allowed it a place in the canonical Scriptures. These Apocryphal books are never used by our Church to establish any doctrine, as will be seen by reference to the sixth Article. Nor have we any evidence that our Lord ever recognized those works which were produced after the spirit of inspiration had ceased. A critical examination, however, will show that the whole passage is *against* purgatory. For it may be fairly asked, What inducement had Judas Mac-

cabæus to send his sum of 2000 drachms of silver to Jerusalem to be offered for a sin-offering? Because he was mindful of the *resurrection*. As the forty-third verse informs us, he believed those who had been slain were to rise again and continue their existence in another world, and this conviction alone moved him to provide a sin-offering in their behalf. But it must be remembered that Judas did not expect the dead to derive any benefit from the offering till *after* the resurrection, while souls in purgatory are said to be made safe through the sacrifices in their behalf *before* the resurrection. Hence we reasonably conclude that this passage in the Book of Maccabees does not *sanction*, but actually *condemns*, the Romish purgatory. And, indeed, were there such an ordeal for souls to pass through in order for their entire purification, we are bound to conclude that the oblation once offered for the sins of the world was not absolutely complete, but required to be supplementalized by a penal fire on the other side the grave. Such a notion is degrading to the sacrifice of Christ, through whom *alone* the guilty can be cleansed from their sins. Another text is brought forward to establish the doctrine of purgatory, from the First of Corinthians (iii. 15), and is thus expressed: "If any man's works shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." The plain meaning of this simple text is this: that the Christian instructor who shall teach doctrines which do not harmonize with the fundamental principles of Christianity, and consequently on being examined are condemned by the Lord, shall suffer loss; that is, he shall lose that reward which would have been given to him had he been a faithful and efficient teacher of Christ's doctrine. He himself shall be saved, though his work perish, and yet with great difficulty, just as a man escapes with his life from a house on fire. The text does not say the minister shall be saved *through* fire, but he shall be saved so as *by* fire; that is, on being judged, such a man shall save his own life, but it will be effected with a very narrow escape. A careful reading of the whole chapter from which this text is taken will show

that our interpretation is correct. After having cleared the ground thoroughly by faithfully explaining such passages of Scripture as seem to favor purgatory, we shall be better prepared for laying before the reader the doctrine of the Church of England respecting Hades, or the Intermediate State of the departed dead.

CHAPTER IX.

St. Matthew's Gospel, v. 26.—Explanation of our Lord's advice to the debtor—Neither friends nor relatives to liquidate the debt—Reconciliation with God indispensable on this side the grave—Death puts man beyond the pale of change—Extraordinary text of Scripture—Much learning exhibited in discussing it—Several opinions as to the meaning of the text in question—None of them correct—A necessary rule to be observed in the interpretation of Scripture—The word of God not contradictory—The impropriety of deducing doctrines without sufficient discrimination from isolated texts—Scripture to be compared with Scripture—True love to man proceeds from love to God.

HAVING in the last chapter upon the "Doctrine of Hades" examined and explained three of those passages of Scripture which have been advanced by the Romanists for establishing the *dogma* of purgatory, I shall pass on to notice very briefly the fourth text, which they consider highly favorable to their opinions respecting the condition of departed souls. It is written in St. Matthew's Gospel (v. 26), in these words: "Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." In the preceding verse of the same chapter our Lord is giving counsel to such as are engaged in lawsuits, and in order to be reconciled, as well as to avoid consequences, He advises the debtor to make friends with his creditor, or the one who is bringing him to justice. In verse 25 He says: "Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison." Here we see the defendant is strongly urged to settle his affairs with the plaintiff while they are on the way—that is, while they are going to the court of justice, so that no trial may be necessary, and that the former may be dismissed and escape the im-

pending danger of being cast into prison. We shall best succeed in explaining this passage by supposing that a certain man owed his neighbor a sum of money, and the latter, finding he could not get payment after several times requesting the same, at last insisted that, if the debt was not liquidated within a certain time, the offender should be imprisoned till the money was paid. If the defendant has the requisite means to pay the bill, he will undoubtedly do so, to avoid the consequences. Supposing, however, the poor debtor has not wherewithal to pay, and the only income he has or can expect depends entirely upon his own exertions. What then? In such a case, what can his creditor expect by casting him into prison? Perhaps he fancies that the debtor's friends will come forward on his behalf and settle the amount; and, in an earthly point of view, this may sometimes happen to be the case. Let us note further that our Lord says: "If the man be cast into prison, he shall not come out of the dungeon until he has paid the uttermost farthing." Now, if this debtor has not the money to pay his creditor's bill, no income except what depends upon his own exertions, no friend to become his substitute in liquidating the debt, and, in consequence of this inability, he be cast into prison to *remain* therein till the uttermost farthing be paid, what is the legitimate conclusion? The conclusion is that the debtor can *never* come out of prison. Our Lord does not say that the offender shall not come out of prison till the debt shall have been paid, or till friends have liquidated it; but He asserts that the debtor must pay the amount *himself*; thus: "Verily I say unto thee, *Thou* shalt by no means come out thence till *thou* hast paid the uttermost farthing." We see, then, the debt must be paid not by *friends*, not by *relations*, not by *any* individual whatever, but by the *debtor himself*, who can never so much as hope to settle the matter, because the adversary has put it entirely beyond his power. To pass from an earthly to a spiritual meaning, which is the one principally intended, we may observe that the words to "*agree with our adversary quickly*" are intended to urge upon us the necessity of making our peace with God

while on this side the grave, and to lose no time about it, as death may seize us at any moment; because if the debt has not been paid while we are on our way—that is, while passing through our probationary state in this world—we shall be delivered at death to the Judge, who will consign us into the hands of the executioner, and we shall be cast into the prison of the lost until the debt *be* paid, and it will require no less than eternity itself to liquidate it. The words plainly and solemnly teach that the man who is not reconciled to God *before* his death will *never* be reconciled to Him *after* his death. And therefore these words of our Lord, which have been brought forward to encourage a belief in purgatory, absolutely destroy the doctrine; for our Savior's words evidently imply that, if the matter is not amicably settled while the plaintiff and defendant are on their way to the Judge, a verdict will be given for the former and the latter must be consigned to prison. If the case once come into court and be submitted to the Judge, the condemnation and imprisonment of the defendant are certain. He has allowed matters to go too far; his fate is sealed. Death has put him *beyond* the pale of change.

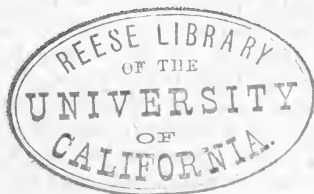
I now pass on to consider the text, which of all others may be pronounced the most extraordinary; and certainly it is one of the most peculiar and difficult to be dealt with in the whole of Revelation. Its difficulty and importance may, to some extent, be imagined, when it is borne in mind that both the ancient and modern commentators and theologians have written so much upon it that their productions would be sufficient to make a moderate-sized library, and, notwithstanding all this learning and erudition, the passage is still involved in much obscurity; and the solution which I shall propose will, if I do not mistake, differ entirely from the expositions of any of those that have hitherto written on the subject. Even some well-educated people think that this portion of Scripture is altogether beyond explanation; but, for my own part, I must say that I am very far from entertaining any such notion. Let my readers weigh carefully what is to be submitted to their notice, and then let them draw their

own inferences. The text is written in the First Epistle of St. Peter (iii. 19), where the sacred narrative thus reads: "By which also He went and preached to the spirits in prison."

There are no fewer than *five* interpretations of this passage, every one of which has many able advocates. The *first* considers the "spirits in prison" as meaning the happy souls of "Paradise," into which our Lord and the penitent malefactor are supposed to have gone after expiring on the cross. The *second*, as denoting the lost souls in hell to whom Christ preached after His crucifixion. The *third* regards the "spirits in prison" as referring to the Gentiles who were in bondage to pagan vices, and to whom our Lord preached, not in prison, but by His apostles. The *fourth*, as referring to the antediluvians to whom Christ preached by Noah, while they were in this world, but whose spirits are *now* chained in prison. The *fifth* interpretation is the one maintained by the Romish Church in support of purgatory. We shall now briefly consider these different views and see how far they agree with Revelation; but, before doing so, I must be permitted to lay down this canon, namely: *The interpretation of any single passage of Scripture, which contradicts the general tenor of the Bible, cannot be admitted as the correct interpretation.*

The neglecting of this very essential rule has laid the foundation of many differences and numerous controversies among professing Christians. We have no more grounds for thinking that the Bible teaches opposing doctrines than we have reason to believe that God is capable of contradicting Himself. If we accustom ourselves to select merely isolated texts of Scripture, for the purpose of drawing certain conclusions therefrom, we shall find in the end that we have grievously failed to get the mind of the Spirit. No such procedure will ever enable a man to arrive at the truth. Every text, and particularly one containing a prominent doctrine, must be measured and weighed by the standard or general tenor of God's word; otherwise it is almost impossible to escape both confusion and error. In order to establish the soundness of our

views on this point, we need only refer to our Lord's words as recorded by St. Luke (xiv. 26): "If, saith He, any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Now, suppose we were to take this single text as it stands in St. Luke's Gospel, without any reference to other passages bearing on the same subject, and begin to proclaim to our fellow-creatures that the first essential step toward any one becoming a real Christian, is to destroy all natural affection toward those relatives who are near and dear to him; what a monstrous doctrine would this be, and how preposterous and shocking to contemplate, especially under the sacred name of Religion! The very thought of any man so treating his father and mother, brothers and sisters, in order to become a follower of Jesus, is revolting and painful in the extreme; but if we carry out our rule as laid down above, and refer to the parallel text in St. Matthew's Gospel (x. 37), we learn the true meaning of the text in St. Luke. The words in St. Matthew are: "He that loveth father or mother more than me is not worthy of me." We plainly see that the doctrine inculcated in the two texts is, that our Blessed Lord must occupy the first place in our affections. Indeed, the more we love God, the more we shall love our brethren, and thereby fulfill the Divine command, which is to love our neighbor as ourselves. Love to man must spring from love to God, or it can scarcely be regarded as pure or unselfish.



CHAPTER X.

The view which regards the "spirits in prison" as the happy souls in Paradise cannot be true—Our Lord did not go to heaven between His death and resurrection—Otherwise He ascended into heaven twice during His sojourn on the earth—No one can be ascending into heaven while he is descending into hell—No amount of sophistry can prove heaven and hell to be identical—The great work of Redemption not completed on the cross—The twofold character of Christ—His humanity—His Godhead—Christ addressed as God by the penitent thief—Our Lord's omnipresence—His ubiquity set forth in Psalm 139—Christ a substitute for man—Jesus could not be regarded simply as a man by the penitent malefactor—The second interpretation incorrect—The third and fourth views untenable—The fifth interpretation insisted upon by the Romish Church—The errors into which the commentators so generally fall.

THE first of these views, which regards the "spirits in prison" as referring to the happy souls in Paradise, cannot by any possibility be correct, unless we are prepared to admit, with some theologians, that our Lord, in His human spiritual personality, went into Paradise after His death, and remained there till the time of His resurrection. Some understand "Paradise" to mean heaven itself, and, consequently, all those that hold the previous opinion must believe that our Lord, after giving up the ghost, went directly to heaven. If this view is to be regarded as correct, our Redeemer must have ascended into heaven twice during His sojourn on earth; once *in* His body, and once *out of* His body; which is not very likely, nor do I know any portion of Scripture that will warrant us in believing any such thing. We have *one* Ascension clearly marked out, but certainly not more. Again, in the Apostles' Creed we express our belief that Jesus Christ *was crucified, dead, and buried; that He descended into hell, and the third day He rose again from the dead; and that He ascended into heaven.* Now, if

the word "Paradise," as many think, denotes heaven properly so called, and our Lord ascended into it immediately after death, He certainly did not descend into hell; unless *ascending* into heaven and *descending* into hell are to be considered as identical in signification. . One of these statements must of necessity be untrue. No amount of sophistry can make one believe that *heaven is hell*, and that while a man is in the very act of ascending into the former he is actually descending into the latter. It is perfectly true that our Lord, in His spiritual personality, did not go into Paradise between His death and His resurrection; for had He done so, the great work of human redemption must have been finished when He expired on the cross, which we know could not have been the case. The belief that our Lord went into heaven or Paradise is based upon a passage written in the Gospel of St. Luke (xxiii. 42, 43), where we read that the dying malefactor said unto Jesus, *Lord, remember me when Thou comest into Thy kingdom; and Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.* For a right understanding of these two verses, we must bear in mind that the penitent malefactor set forth the *twofold nature* of Christ, and therefore our duty is not to lose sight of this great fact. In saying to the other culprit, *This man hath done nothing amiss*, the penitent thief thereby acknowledged Christ's *humanity*; but in saying unto Jesus, "Lord, remember me when Thou comest into Thy kingdom," he unquestionably recognized and acknowledged the *Godhead* of Christ.

Now, since the dying penitent had sufficient discrimination to perceive the twofold nature of Christ, the question thence arising is simply this: Did he address the Redeemer in the capacity of a man, or did he regard Him as *God*? The answer given by Christ to the penitent thief must be of the same nature as the request made by the suppliant. The helpless culprit spake to Jesus *as the Supreme God*, and he was answered by Jesus *as the Supreme God*. The manhood of Christ is not to be thought of either in the request made or in the answer

given. The words "with me" are to be understood as referring exclusively to the Redeemer in His Divine character. Christ *as man* was in the dark side of Hades, and therefore in the locality of the impenitent thief. The meaning, therefore, of the promise made by Christ to the suppliant was that the soul of the penitent malefactor, on its release from the body, should be in Paradise among the blessed, or in the happy part of Hades, enjoying union with Jesus *as the Omnipresent God*. We find this omnipresence of God or Christ set forth in a most sublime manner in Psalm cxxxix. 7-12, where we thus read: "Whither shall I go from Thy spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in Hades, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee." It must be further impressed upon our minds, that the penitent thief quitted this world in a *forgiven* state, and therefore he was entitled to go into a place of happiness; but the case was otherwise with Christ, who, being a *substitute for sinful man*, died as it were in an *unforgiven* state, and consequently He had to suffer for a specified time, in the other world, that measure of punishment allotted by Divine justice to *sinful man*. It is quite beyond the question to suppose that the penitent malefactor regarded Christ simply as a man; for he must have felt perfectly convinced in his own mind that He, who was nailed with him to the cross, could be of no service whatever to him, unless He were more than human. The whole narrative demonstrates, beyond all contradiction, that that dying thief most firmly believed not only in the *humanity*, but also in the *Deity* of Christ, and therefore he cast himself entirely upon Him for pardon and salvation. Taking this view of the conversation which transpired between our Saviour and the penitent thief, we can very well under-

stand why he said, "Lord, remember me when Thou comest into Thy kingdom."

We cannot admit the *second* interpretation, because *hell* is the place prepared for the damned *after the day of judgment* (Matt. xxv. 41), and therefore neither Christ nor the lost spirits could have been in *that* region. The *third* and *fourth* views appear untenable upon two grounds—first, because what our Lord is said to have done was effected *in His own person*, and therefore it could not have been accomplished either by Noah or any other prophet; and secondly, Christ was in His *disembodied state* (I. Peter iii. 19), and so were the spirits among whom He was placed, and consequently the event happened *between His crucifixion and His resurrection*.

Having, I trust, fairly and satisfactorily disposed of *four* of the opinions respecting the import of the text which represents Christ as preaching to the "spirits in prison," I shall now investigate the fifth interpretation, which is maintained by the Romish Church in support of the doctrine of purgatory. Let us, then, proceed upon the assumption that the text in the Epistle of St. Peter is actually designed to teach that there is such a locality as a purgatorial region, in which sins are remitted and souls purified: we are bound by such assumption to make admissions which are by no means sanctioned by Scripture; and on a subject of such vital importance we must not depend upon opinions, but on the living oracles of God. The great mistake into which the commentators on this text appear to have fallen, is in considering it separately, and without reference to the general tenor of the Bible. We have already shown that this system of interpretation is very unsafe, and sure to lead to the most erroneous conclusions.

CHAPTER XI.

If the doctrine of purgatory be true, certain conclusions follow—The first inference, There are two states of probation—Second inference, The insufficiency of the sacrifice of Christ—Third inference, Human suffering required to supplementalize the sacrifice of Christ—Fourth inference, The disease greater than the intended remedy—The fifth inference, Christ's merits exceeded by the demerits of Adam—The sixth inference, Moral virtue produced by the confinement of a wicked soul in prison—The seventh inference, Scripture forbids sin, and still encourages man to persist in it—The eighth inference, Our Lord's words of warning deprived of their efficacy—The ninth inference, Prayer offered by the living on behalf of the dead effectual in the sight of God—The tenth inference, Man justified by works rather than of faith—The first inference proved to be unscriptural—God delighteth in mercy—Second commandment—Purgatory should be rejected on the ground of mercy—The degree of punishment inflicted ought to be in exact proportion to the sin committed—Scripture proofs—If men are not pardoned here, there is no hope for them hereafter—Death changes a man's condition, but not his nature—Two states of probation incompatible with the tender mercy of the Lord—The antediluvians, their wickedness, and its consequences—No other nations to be condemned by them—Why not—Why God shortened their days—The people of Nineveh shall rise in the judgment against the Jews of our Lord's day—One servant to be beaten with many stripes, another with few—The reason assigned for this distinction.

IF the doctrine of purgatory be true, there is no escaping from the following inferences :—

1. That there are two states of probation ; one upon the earth, and another in the next world.

2. That the sacrifice of Christ is of itself insufficient to make a complete atonement for human transgression.

3. That human suffering in its disembodied state is essential to supplementalize the atoning blood of Christ.

4. That the consequences of Adam's disobedience were of greater magnitude than the effects of the remedy provided by the obedience of Christ.

5. That the *demerits* of Adam exceed the *merits* of Christ.

6. That the confinement of an obstinate sinner in prison and the positive infliction of punishment, will produce in him genuine repentance, and inculcate the principles of moral virtue and love.

7. That Scripture forbids man to commit sin, and yet encourages him to persist therein.

8. That the words which our Lord addressed to His followers, to the effect that unless they repented they should die in their sins, are deprived of their weight and solemn significance.

9. That prayers offered by the living on behalf of the dead are effectual in the sight of God.

10. That justification is the result of works rather than of faith.

The *first* of these inferences must certainly be rejected, for the contrary doctrine is everywhere taught in Scripture, and inculcated for the most substantial of all reasons. We are sure that God is pre-eminently a God of mercy, and that He has at all times peculiar pleasure in the exercise of that Divine attribute. So saith the Prophet Micah (vii. 18) in these words: "Who is a God like unto Thee, that pardoneth iniquity and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever, because He delighteth in mercy." Yes, all the attributes of the Divine Being in His dealings with fallen man appear to have been made subservient to that of mercy. We have a remarkable exhibition of this great truth in the second commandment of the Decalogue. By that commandment we learn that God "visits the sins of the fathers upon the children, unto the third and fourth generation of them that hate Him; but shows mercy unto thousands in them that love Him and keep His commandments." Where can we find a more striking contrast than that which is set forth in this Divine injunction? By this visiting the sins of the fathers upon the descendants unto the *third* and *fourth* generation, we seem to be taught the great consoling truth that the Almighty will not inflict one iota of punishment beyond what the necessities of the case actually demand; while His *mercy* is boundless, because it extends not

merely to the *third* and *fourth* generation, but unto *thousands of generations* in them that love and obey Him ! The inspired writer (Ps. cxviii. 1) may well exhort his readers, saying, " O give thanks unto the Lord ; for He is good : because His mercy endureth forever."

Now, we hesitate not to assert that two states of probation are incompatible with the mercy of God, and therefore one of them ought to be excluded from His moral government and terms of forgiveness, and that, too, for reasons the most obvious. In order, then, to establish this view, it is necessary to bear in mind that, upon the principles of justice, there must ever be an exact ratio or just proportion between the offense committed and the degree of punishment inflicted ; and, therefore, the fewer a man's sins are, the less punishment he will have to undergo. This doctrine accords with all our notions of justice, and is that which we find taught in various parts of the Bible, and notably in the Gospel of St. Matthew (xvi. 27), where we have these words : " For the Son of man shall come in the glory of His Father, with His angels, and then He shall reward every man according to his works." In the Acts of the Apostles (xvii. 31) it is also declared that " God hath appointed a day in the which He will judge the world in righteousness by that man whom He hath ordained, whereof He hath given assurance unto all men in that He hath raised Him from the dead." From our previous remarks and the two passages of Scripture here quoted, it is manifest that the longer a man is allowed to continue in a state of probation and to persist in a sinful course, the greater will be his punishment at the day of judgment. Let us suppose, for example, that an impenitent sinner, through his own evil heart of unbelief, has failed to obtain pardon during the *first* state of probation, and enters upon his *second* probationary state in an unpardoned condition, and consequently under the curse of an angry God : what grounds have we for presuming that he will, in the next world, accept those offers of Divine grace which he spurned and rejected here ? Reasoning analogically upon this subject, should we not rather conclude that, instead of changing

for the better, he would in all probability become more hardened and in every respect more degenerate? If, then, no reformation actually take place in him during his second state of trial, his guilt is only deepened in the sight of God, and his punishment infinitely magnified, because of his having neglected repentance and faith throughout two states of probation. In fact, the lengthened period of time granted to him hardens his nature, and furnishes him with opportunities for treasuring up unto himself wrath against the day of wrath (Rom. ii. 5). Unless there was an absolute certainty that the second period of trial would accomplish that desirable change in a man which the first state of probation had failed to effect, it is obvious to the most superficial thinker, that the offender would be far better without a second state of probation.

The question now suggesting itself is this: Does death in itself possess any special feature calculated to produce a beneficial change in man? We say, without the fear of contradiction, that death does not effect any favorable alteration, because its very essence, as we have already shown, consists in *severance* or separation. Death is neither more nor less than the distinctive separation of an immortal soul from a mortal body, and therefore the *condition* of the individual, but not his *nature*, is changed. In a word, a man's condition is changed by death, but his nature remains the same. Hence the man who dies in sin continues in that condition, and therefore we say with the preacher (Eccles. xi. 3), "In the place where the tree falleth, there it shall be." We assert then that the mercy of God is more signally displayed toward sinful man, by permitting him to have *only one* state of probation; and in the event of there being no prospect of his ceasing to do evil and learning to do well, the shorter that period is, the better it must be for the sinner. We have it on Divine record, that there was a time when men lived to be nearly a thousand years old, but the result was, that they trampled beneath their feet all laws, whether human or Divine, and filled the whole earth with rapine and murder. God, therefore, out of mercy to mankind, short-

ened their days, and, in shortening their days, diminished the punishment of the wicked in the world to come. In consequence of these antediluvians having lived so many years upon the earth, they became such monsters of iniquity and such notorious sinners, that they have never been equaled by any succeeding generation of men. Though we learn from our Lord's own words that the men of Nineveh shall rise in judgment with the Jewish people who were alive during His sojourn on earth, and shall condemn them, because they repented at the preaching of Jonas, but the Jews did not repent when a greater than Jonas was among them (Matt. xii. 41); yet it is never stated in the New Testament that the antediluvians shall rise in judgment and condemn other nations, and for this very reason, because their sins, in consequence of their longevity, were far more in number and of a deeper dye than those of the rest of mankind. Their sins were greater, and consequently their punishment, upon the ground of justice, must and will be proportionately severe. In the Gospel of St. Luke (xii. 47, 48) it is thus written: "And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more." I trust that I have now sufficiently answered the first unavoidable inference from the admission of the doctrine of purgatory.

CHAPTER XII.

The sacrifice of Christ more than sufficient to make atonement for human transgression—Proofs from Scripture—The atonement proved by the resurrection of Christ—Scripture proofs—The Communion Service in reference to the satisfaction made by the blood of Christ—If men are purified in some purgatorial region, they must leave this world neither in a state of justification nor condemnation—If the best of men suffer in purgatory, why did the penitent thief escape that place of punishment?—Scripture recognizes only two classes—Proofs adduced from the Bible—The consequences of Adam's transgression and the effects of the sacrifice of Christ compared—Adam only a man—Christ both God and man—Confinement in prison may deter from the commission of crime, but can never produce moral virtue and love—God's means of bringing men to salvation are kind and persuasive—Purgatory a region of punishment—Very few instances, if any, of a man's being morally improved by incarceration.

ACCORDING to the *second* inference, the sacrifice of Christ was insufficient to make a complete atonement for human transgression. What saith Scripture on this point? In the Acts of the Apostles (iv. 12) it is expressly declared that we have salvation in Jesus only: "For there is no other name under heaven given among men whereby we must be saved." In St. John's Gospel (iii. 16) we read: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." St. Paul asserts, in his Epistle to the Romans (iv. 25), that "Christ was delivered for our offenses, and was raised again for our justification;" and in the Epistle to the Hebrews (x. 26) it is thus written: "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." It would be easy to multiply texts of Scripture to show the all-sufficiency of the sacrifice of Christ to atone for our sins, but these which we have here produced afford evidence in abundance. We may never-

theless observe that if our Blessed Lord had not made, by His atoning death, the most ample satisfaction for man's guilt, He could not have risen from the dead. His resurrection from the dead must ever be regarded as the clearest proof that He paid the full penalty of God's violated law. Upon this great truth depends the resurrection of all men. Hence, in the First Epistle to the Corinthians, St. Paul saith (xv. 21, 22), "For since by man came death, by man came also the resurrection of the dead. For as in Adam all died, even so in Christ shall all be made alive." And lastly, our Church declares in her Communion Service that Christ "made by His one oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."

Touching the *third* inference, that human suffering in its disembodied state is required to supplementalize the sacrifice of Christ, we may observe that, if this doctrine be true, men leave the present world in what may be termed an *intermediate state or condition*; that is, they are at the time of death, strictly speaking, neither in a state of justification nor condemnation. A protracted period of time is required to determine whether they are to be finally condemned or finally saved. Where is such a doctrine as this to be found in the Bible? If the best men are compelled to enter the purgatorial region for the purpose of being cleansed from some slight stains of guilt, which are supposed not to merit eternal damnation, how came it to pass that the penitent thief did not go there? Surely, if a good man is obliged to pass through a penal ordeal after death, as a sort of preparation for heaven, that dying malefactor, who repented only at the last hour, ought not to have been an exception. That the penitent thief never entered into any place of punishment, is manifest from the words of our Divine Redeemer, who declared to him, in the plainest language imaginable, that he should be even that day with Him in Paradise. Scripture recognizes two classes, and only two,—the good and the bad—the lost and the saved—the just and the unjust—the sheep and the goats. There is no such thing in the sight of God as a man half pardoned and half condemned—half

lost and half saved. In the Gospel of St. John (v. 28, 29) our Lord's words are these: "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

If the *fourth* inference be true, then the consequences of Adam's disobedience far exceeded the effects of the remedy provided in the obedience of Christ; but we know that such is not the case, and that the contrary is the truth. St. Paul, in his Epistle to the Romans (v. 19), thus speaks: ὥσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἑνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτω καὶ διὰ τῆς ὑπακοῆς τοῦ ἑνὸς δίκαιοι κατασταθήσονται οἱ πολλοί. "For as through the disobedience of the one man the many were constituted sinners; so also through the obedience of the one (man) the many shall be constituted righteous." From the fifth chapter of this Epistle, and especially from verses 12, 18, 19, we learn that the disobedience of Adam involved both himself and all his posterity in the guilt of sin; but we are also taught the important doctrine of *universal redemption*. The words οἱ πολλοί (the many) occur in both parts of the verse, and signify the whole human race, exclusive of the offender and the Redeemer. Hence the merits of the second Adam not only equal but far surpass the demerits of the first Adam. We should also remember that the first Adam was of the earth, and only a living soul; while the second Adam was a quickening spirit, and the Lord from heaven. See the First Epistle to the Corinthians (xv. 45-47). It is also written in Romans (v. 16), "And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offenses unto justification." Through the *one offense* of Adam, condemnation passed upon all men; but through the blood of Christ the sins of all men are or can be washed away. Now, David tells us (Ps. xl.) that his iniquities were more in number than the hairs of his head; and if such was the case with a man after God's own heart, what must be the iniquities of the most abandoned sinner? And yet his catalogue of transgressions,

in comparison with the sins of all men in every age and in every nation since the foundation of the world, would be as insignificant as a single drop of water when compared with the vast ocean. All these facts demonstrate the superiority of the atoning blood of Christ to remedy the evil of Adam's disobedience. It stands in need of no assistance from purgatory.

Respecting the *fifth* inference, that the merits of Christ are exceeded by the demerits of Adam, it will be sufficient to bear in mind that the latter was a mere man, while the former was both God and man. Hence we are told by St. Paul, in the Epistle to the Romans (v. 20, 21), that "The law entered, that the offense might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

We must admit by the *sixth* inference that confinement in prison, and the infliction of punishment upon an obstinate sinner, will inculcate the principles of love and moral virtue. The confining of an immortal soul in prison, coupled with any degree of punishment whatever, may extort a feigned repentance and deter from crime; but it is utterly incapable of producing love, gratitude, or moral virtue. Human nature is often hardened and rendered more obdurate by the infliction of punishment, which is calculated to foster a secret feeling of hatred and revenge. Confine an immortal soul in the agonies of Hades for a thousand years, and if it is not bad at the commencement, it certainly will be by the expiration of that time. God's means of bringing men to salvation are kind and persuasive in this world; and why should He adopt different measures in the next world? Purgatory is a place of punishment, but the infliction of punishment will not implant the principles of love and gratitude in the human heart; and since this house of correction does not change the nature of man for the better, it is evident that purgatorial torments are absolutely incapable of restoring a man to the favor of God. No man was ever yet improved in his moral condition by being cast into jail and

detained therein. He will, as a rule, leave the cell in which he has been confined more desperate and hardened. Scarcely any other effect can be expected. Are there, I would ask, many instances on record of men having been morally improved by incarceration? No one, who has the slightest acquaintance with human nature, will ever believe that imprisonment can effect in man a beneficial moral change. Daily experience confirms the truth of this statement.

CHAPTER XIII.

The seventh inference—Belief in purgatory not calculated to encourage virtue—Men influenced more by the present than by future time—The terrors of the general judgment disregarded by many believers—If the Bible is true, the doctrine of purgatory must be false—Purgatory irreconcilable with the tender mercy of Jehovah—Inference eight—The chance of pardon in the world to come renders our Lord's threatenings ineffectual—The silence of the Jews when warned by our Blessed Lord about dying in their sins shows they did not expect forgiveness on the other side the grave—Inference nine—The prayers of the living not effectual on behalf of the dead—Death followed by a separation, but not immediately by the general judgment—Inference ten—Men are justified by faith, and not by works—Scripture proofs—Men unprofitable servants when they have done all they are commanded—The righteous who shall be found alive upon the earth at the second advent of Christ will not pass through purgatory, which is a proof that there is no such place.

By the *seventh* inference we have to believe that the Bible warns men to abstain from sin, but virtually encourages them to continue therein.

That a belief in the doctrine of purgatory is more calculated to encourage vice than to lead to virtue, is manifest from the very nature of man. We know too well how all men are more or less influenced by surrounding circumstances, and how much they think of the present in comparison with either the past or the future. So great, indeed, is the impression made upon the minds of most men by things near at hand, that even the terrors of the general judgment, and the possibility of falling into the hands of an angry God, often fail to produce those salutary effects upon man which might reasonably be expected. The temporal concerns of this world actually influence men in this manner who believe that their eternal doom will inevitably be sealed at death, and who do not for a moment imagine the possibility of any change beyond the grave. If things present exercise

such mighty and all-absorbing power over the minds of those who are convinced that this world is the only place of moral trial, how much more would they be likely to influence them for the worse, if they could only feel persuaded that they had another chance in the next world, in event of their having failed to make their peace with God while on the earth! In fact, if the doctrine of purgatory were true, men have a hundred motives to persist in vice where they have only one to incite them to the practice of virtue. Let such a doctrine be universally admitted, and then the great barrier to a sinful course is broken down, and a gate opened for filling the whole earth with violence. To permit such a state of things would not be a manifestation of mercy on the part of Jehovah; but we know that His delight is in mercy. The seventh inference, then, seems altogether incompatible with the nature of man and the tender mercy of God. It must also be rejected on the ground of making the Bible contradict itself, or representing it as commanding one thing and encouraging the contrary.

If inference *eight* were correct, our Lord's words, which He addressed in so solemn a manner to His hearers, must have been almost without weight or significance. In the Gospel of St. John (viii. 24) He thus spake: "For if ye believe not that I am He, ye shall die in your sins." Now, if there be a purgatorial locality in which men can be purified within a certain time, our Lord's words, to say the least, must be materially weakened, nor can it be supposed that they would excite any amount of alarm in the minds of those who are almost wholly occupied with temporal things. Every one who felt sure of a secondary state of probation, would still have the inward feeling that, if he did die in his sins, there was a prospect for him in the future, and opportunities given for making himself right and happy forever. Hence, upon the assumption of the truth of purgatory, we deduce the fact that there would be nothing terrible in our Blessed Redeemer's threat; which we cannot admit to be the case. We may here remark that had the Jews, to whom our Lord addressed these words,

"Ye shall die in your sins," believed in the probability of repentance and reformation in the next world, they would have intimated to Him that they were not so deeply concerned as to the state in which death might find them, inasmuch as they would have time for settling their spiritual concerns during their disembodied state. The silence of the Hebrews on the occasion in question seems to justify the conclusion that they had no expectation of changing their condition in the world to come. They knew that their eternal doom must be fixed by the cold hand of death, and therefore they did not attempt to rebut our Blessed Lord's solemn declarations.

Of the *ninth* inference, which leads us to believe that the prayers of the living on behalf of the dead are effectual in the sight of God, we may observe that this is sufficiently answered by the fact that there is not a state of probation in the next world, and consequently any prayers offered to God for the benefit of the departed must, in the very nature of things, be without effect. In the Epistle to the Hebrews (ix. 27) we learn, "It is appointed unto men once to die, but after this the judgment."

Now, what is this judgment for, but to separate the wheat from the chaff, to sever the good from the bad, to draw forever the line of demarkation between those who die in Christ and those who perish in their sins? The word judgment in this text does not mean the general judgment, but that separation which takes place immediately after death.

By inference *ten* it would seem that men are justified by *works* rather than by *faith*; and this we know is not the doctrine of Scripture. We are justified by faith, and not by works. This is evident from many texts that could be advanced. We will, however, mention the following as being sufficient to establish the doctrine. In the Gospel according to St. Luke (xvii. 10) we thus read: "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." In these words our Divine Master declares that when

we have done *all* that He commands us, we are unprofitable servants. And, I would ask, where is the man that does all, or even half, of the things he is commanded? If we are unprofitable servants after we have done *all* that we are enjoined, how must that unprofitableness be increased when we do only a portion of that which we are commanded? Can we, after reading such a text, ever dream of being justified by our works? No; they are altogether excluded from the ground of justification. Again, in St. Paul's Epistle to the Ephesians (ii. 8, 9) we have these words: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God. *Not of works, lest any man should boast.*" The subordinate position taken by works in the justification of man is evident from the Book of Revelation (xiv. 13), where it is thus written: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Here be it observed that the works of those who die in the Lord neither *precede* nor accompany the departed, but *follow them*, which clearly shows that they are not to be regarded as the cause of justification. If works were the cause of our justification, it would be necessary that they should *go before* the departed on his way to eternal happiness, whereas Scripture saith they *follow*.

Let us, then, avoid falling into error by supposing that works alone are the basis of our justification. Though good works spring from a true faith and are pleasing to God, yet they are not the cause of justification. "We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not by our own works or deservings. Wherefore, that we are justified by faith only is a most wholesome doctrine and very full of comfort, as more largely is expressed in the Homily of Justification." (Art. XI.) As regards good works, the 12th Article of our Church thus speaks: "Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and

endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit." It is then undeniably the doctrine of Scripture and of our Church that *faith*, and not works, is the cause of man's justification.

The doctrine of purgatory is also condemned by what will actually take place at the end of the world; for at the Second Advent of our Blessed Lord, we know that all those who shall be found alive on the earth will be taken away to the general judgment, and pass immediately after that solemn event either into hell or heaven. Now, if the souls of all good men have to pass through the ordeal of purgatory for special purification prior to their entrance into heaven, how comes it to pass that the righteous, who shall be living on the earth at the second appearance of Christ, should be an exception? Why should they have the privilege of escaping that punishment through which, according to the Romish Church, all other righteous individuals are compelled to pass? If such teaching is not absolutely false, then the Bible cannot speak the truth when it asserts that God is no respecter of persons. That the living righteous will escape purgatory is manifest from these words (I. Thess. iv. 17): "Then we which are alive and remain shall be caught up together with them (the righteous dead, after their resurrection) in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." We plainly see, then, that from what point soever purgatory is viewed, it is contradicted and condemned by the word of God, upon which alone we depend for accuracy of information. We may also observe that when our Lord appears the second time, at the end of the world, the righteous who shall be found alive, will not even be required to enter Hades.

CHAPTER XIV.

I. Peter iii. 17-22, considered—The explanation commonly given that Christ preached by His Spirit in Noah during the time the Ark was being prepared proved to be absurd—The spirits visited by Christ were in their disembodied state, and that which was effected by Christ was done during His disembodied state, or the time which elapsed between His Crucifixion and Resurrection—Assuming that Christ actually preached to the spirits in Hades, it undoubtedly follows that God is changeable, and by comparison it also follows that He is partial in His mercy—The text considered under three heads—It is unscriptural to assert that the spirits in Hades could be removed to Paradise, even if they had repented—Christ's sojourn in Hades was a continuation of His sufferings for human transgression—If forgiveness is possible in the next world, why did not God extend His mercy long before to the antediluvians?—The wicked dead either do not repent at all, or their repentance is of no avail—Hence their unchangeable condition in the next world.

WE must now attend to that portion of Scripture concerning which so much has been said and written. Though the whole difficulty lies in the words, "By which also He went and preached to the spirits in prison," yet it will to some extent be obviated by quoting the text, and so much of the chapter as seems to bear upon the subject. St. Peter thus speaks (I. Pet. iii. 17-22): "For it is better if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also He went and preached to the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth now save us (not the putting away of the filth of the flesh, but the answer of

a good conscience toward God), by the resurrection of Jesus Christ : who is gone into heaven, and is on the right hand of God ; angels and authorities and powers being made subject unto Him."

According to the above translation of St. Peter's words, we are given to understand that Christ suffered for sins, was put to death in the flesh, raised from the dead by the Holy Spirit, and by the same Holy Spirit went and preached to the spirits in prison, namely, to those spirits who were once disobedient in the time of Noah. It may be observed that the mention of the name of Noah has led many expositors of Scripture to deny absolutely the preaching of our Lord to any disembodied spirits ; and therefore by this preaching to "the spirits in prison" they understand that Christ went by his Spirit in Noah, as an inspired prophet, and preached to the antediluvians for the space of the one hundred and twenty years during which the Ark was being prepared. They seem, however, to forget that Christ is represented to have effected *in His own person* that which He is declared to have done. He was "quickened by the Spirit, by which Spirit He also went and preached to the spirits in prison." Who went and preached? The answer is, Christ, who was "put to death in the flesh, and quickened by the Holy Spirit." Now, to deny that Christ Himself went to "the spirits in prison," is as preposterous in my judgment as it would be to assert that He was not "quickened by the Spirit." When the word of God so clearly and so emphatically declares that Christ was made alive by the Holy Spirit, and by the very same Holy Spirit went to the spirits in prison, I say we are taking a most unwarrantable liberty with the statements of the inspired writer by asserting that the visit to "the spirits in prison" was effected by Noah and not by Christ. If Christ did not visit those spirits personally, He was not quickened by the Holy Spirit to whose almighty operation both are ascribed. The one cannot be true and the other false. They must both stand or fall together. The introduction of Noah as the deputy of our Redeemer in preaching to the people of the old world, is a sure indica-

tion of the weakness of this almost universally received explanation. I believe there is no Scriptural authority whatever for asserting that our Blessed Lord ever personally preached to the antediluvians during the 120 years immediately preceding the general deluge, which, according to the best chronologists, took place about 1656 years after the Creation of the World. Both the rendering of the passage in question is incorrect, and, what may be regarded as a natural consequence, the explanation is equally erroneous. This will be considered in its proper place. That which Christ is said by the apostle to have effected was done during His disembodied state, and those spirits whom He visited were also in their disembodied state. In other and plainer words, they were the souls of those antediluvians who perished in their sins at the Noachian deluge. Hence this going to the spirits in prison transpired during the time that elapsed between our Blessed Lord's crucifixion and His resurrection. Now, we are told that Christ "went and preached to the spirits in prison." That He actually went to those unbelieving spirits in the prison of Hades is an absolute certainty, and His paying those lost souls a visit at that particular time, and under the peculiar circumstances, cannot be looked upon as being done without a substantial reason and without a special object. When, however, we come to deal with His *preaching* to those spirits, we encounter some very grave difficulties arising from its apparent inconsistency with numerous declarations of the word of God.

Let us then, in the first place, proceed upon the assumption that Christ in His disembodied state not only *went* but *actually preached* to the separate souls in Hades: we must inquire as to the nature of that preaching, and the effects with which it was attended. Did our Lord go to that dungeon of the damned for the express purpose of preaching the everlasting gospel to those fallen spirits, in order that they might be reclaimed and restored to the Divine favor? If such were the object of our Lord's descending to those invisible regions of the dead, it seems remarkable that there should be no intima-

tion of it in any other portion of the Bible ; and even in St. Peter's Epistle there appears nothing beyond an incidental allusion. It is true, these people of the old world were suddenly swept from the face of the earth on account of their enormous transgressions, and it may, in consequence of that terrible judgment, be affirmed that this special proclamation of the gospel to them by our Blessed Lord was an act of Divine mercy by way of compensation for that awful judgment visited upon them at the deluge. Would not this, however, indicate a change of mind on the part of God, or imply that the punishment formerly inflicted upon them exceeded the magnitude of their offenses ? Allowing the preceding remarks to be true, we are under the necessity of asking why the same gracious act of mercy was not extended to the miserable inhabitants of Sodom and Gomorrah. If repentance and faith were preached to one portion of mankind as a compensation for a sudden removal from the face of the earth by an omnipotent stroke of Jehovah, why should another portion of mankind, who had suffered a similar fate, be deprived of the same, or like, advantages ? If we compare the length of their lives and the enormity of their sins, we must admit, on the score of justice, that the people of Sodom and Gomorrah had stronger claims for hearing the sound of the gospel in the other world than the antediluvians.

Another reason why the people of Sodom had stronger claims upon the Divine mercy than the antediluvians was this: the latter were allowed one hundred and twenty years for repentance and the necessary preparation ; while the former were not permitted to have any such definite warning. Were it true, then, that God thus dealt with those who perished at the deluge, and yet withheld the same gracious offer from the inhabitants of Gomorrah, who were destroyed by fire from heaven, such proceeding seems very like making the Divine Being a respecter of persons ; but we know that that is not in accordance with His transcendent holiness. Moreover, if the destruction of a generation of men at any one time, on account of their iniquities, is to be considered as a substantial reason

for tendering them offers of salvation at some future period in the next world, then the gospel ought to be preached to those Jews who were destroyed by thousands when Jerusalem was taken by the Romans. Again, the present world is to be destroyed by fire, and therefore the wicked who will be swept from the face of the earth at that terrible catastrophe should be regarded as objects of the Divine clemency, so that the glad tidings of salvation ought to be preached to them some two or three thousand years after the day of judgment! Who are to be the preachers of the everlasting gospel to these wicked dead? Will our Lord Himself visit them for that special purpose? Surely not; for His mediatorial kingdom will cease the very moment that He assumes the character of the Judge. Will the work be accomplished by men or by angels? Certainly by neither; for as soon as judgment begins the probationary career must of necessity terminate. We cannot see, then, why the gospel should be preached to one portion of the wicked dead, and yet withheld from another portion equally or probably more deserving. Supposing we take the most favorable view of this matter, and admit the preaching of Christ to the prisoners of Hades, we are left in the dark as to the effects of His preaching. We may nevertheless deal with the subject in this manner:—

1. Either all those condemned souls repented, believed, and were saved; or
2. All continued in their infidelity, and were left in the same state of condemnation in which Christ found them; or
3. A part of them repented and obtained pardon; while the rest remained in their obstinacy, and therefore under condemnation.

The effects of our Lord's proclaiming the gospel to the wicked dead must come under one of the preceding heads; and hence it will follow that all those that repented and were saved must have been removed at once from the prison of condemnation and conveyed to the abode of the regenerate in the region of paradise called Abraham's bosom. This removal from the prison of Hades to the

paradise of the blessed we know to be both unreasonable, unscriptural, and impossible. I make this assertion on the authority of Christ Himself, and for its confirmation I refer the reader to the Gospel of St. Luke (xvi. 25, 26), where we read these decisive words: "But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: in order that they who would pass from hence to you cannot; neither can they pass to us, that would come from thence." Now, these are the words of our Lord Himself, in which He has declared the impossibility of the regenerate dead passing from their happy abode to the region of the unregenerate dead, and also the impossibility of the wicked leaving their dungeons for the paradise of the righteous. Then, since there is no going from one region to the other in the next world, we have a proof of the unalterable condition both of the righteous and the wicked dead. And if it were possible for the wicked to repent and become good, it might also be possible for the good to change and become bad. The conclusion from what has been said resolves itself into this, namely, that since there is no possibility of changing the condition of either the righteous or the wicked in the world to come, preaching the gospel to them could be neither more nor less than a waste of time, and indeed a solemn mockery. Whether our Blessed Lord, after His decisive declaration in the parable above mentioned, could be guilty of tantalizing the lost souls in Hades by pretending to preach to them in order for their reformation, I leave the reader to determine.

Should it, however, be insisted upon that Christ really did go to the other world for the purpose of preaching to the departed dead, His preaching must be understood as implying nothing more than a personal communication of the cause which had brought Him among them, the sufferings which He had already undergone, and the bitter anguish He was then and there compelled to endure. The announcement made by Christ in those gloomy re-

gions of the wicked dead must have been concerning Himself and His unmitigated sufferings, inflicted in consequence of human transgression; and could in no way be intended to ameliorate the condition of those to whom He made the proclamation. The very great improbability of preaching the gospel to the dead in the nether world for the purpose of procuring their salvation will appear in a more striking light, if we only bear in mind that those separate souls, to whom the glad tidings of salvation were conveyed, had been in Hades ever since the Noachian Deluge,—a period of 2377 years! And, if those miserable spirits were worthy objects of Divine mercy, how came it to pass that so great a number of years should elapse before the Almighty condescended to make some manifestation of His clemency and forgiveness toward them? One hundred years would have been a long time, but what shall we say of a period extending over 2377 years? In this world God pardons all those that truly repent and sincerely believe His holy gospel; and if forgiveness or remission of sins is extended to the lost dead, the offer can only be made on the same conditions. Repentance and faith must necessarily precede the forgiveness of sins. Now, those lost souls, to whom our Blessed Lord is said to have preached, either *repented of their sins*, or they did *not repent*, prior to the visit of the Saviour among them. If repentance, faith, and consequently the forgiveness of sins were practicable in the other world, why did not those lost spirits in Hades repent and obtain pardon for the iniquities which they committed while on the earth, and so have been admitted into the mansions of the blessed even some centuries prior to their being visited by the Son of God? That they were found by Christ in the prison of Hades into which they had been banished 2377 years before is absolutely certain. This solemn fact involves a very serious question as to the condition of the wicked dead, and appears to destroy every glimmering of hope of their state ever being ameliorated. For be it carefully noted that those unbelieving antediluvians either did not repent at all during the 2377 years of their condemnation in the prison of Hades, which would ac-

count for their protracted and continuous incarceration, or they did repent, but it was too late, and therefore of no avail whatever; otherwise they would have been removed from the place of confinement before Christ descended into Hades. One of the preceding inferences must be true; and, whether we admit the former or the latter, we necessarily arrive at a conclusion which clearly demonstrates the unchangeable state of the unregenerate dead in the next world, and at the same time proves with equal efficacy the futility of any preaching or exposition whatever to the lost souls in Hades, for the purpose of bringing about their reformation and ultimately their salvation.

CHAPTER XV.

I. Peter iii. 19, critically examined—The word in the original, translated “preached,” fully discussed—If the word “preached,” in the text, has the same signification that it generally has, why not followed by an objective case?—Christ’s preaching to the spirits in prison objected to on the ground that, unlike every other step in the redemptive history, it was neither foretold nor foreshadowed—Christ’s position and condition while in Hades incompatible with preaching—The opinion that Christ preached to the antediluvians with a view to their reformation contradicted by the context—The true interpretation of the passage implies that Christ suffered after death—Peter shown clearly to contradict himself, if the common explanation of the text be correct—The pains of dying and the pains of death contrasted—The things the Bible declares to have been done *to* Christ and *for* Christ considered—David’s prediction of our Lord’s sufferings in Hades—Peter’s intention in using the designations Christ and Jesus Christ throughout the Epistle.

I SHALL now endeavor to show that the portion of Scripture under examination ought to be regarded as containing a sense entirely different from any hitherto ascribed to it; for no one can truthfully deny that the passage, as it now stands, contradicts many other portions in God’s word, and therefore none of the meanings commonly attached to it ought to be considered as the true interpretation. The portion of Scripture under investigation we shall translate after the following manner: “For it is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. Because Christ also once suffered for sins, a just for unjust persons, in order that He might bring us to God, being put to death indeed in the body, but enlivened in the spirit; in which spirit He also went and cried aloud in prison among those spirits who formerly believed not, when the long-suffering of God was waiting in the time of Noah, while the ark was being prepared, into which a few, that is, eight persons, having entered, were saved through water.”

Instead of rendering that Christ “*preached* to the spirits in prison,” I prefer giving the sense of *crying aloud* among those spirits as one of the suffering number, and for so doing I assign the following reasons and texts of Scripture:

1. Because the word ἐχρήρυσεν here rendered “preached” is from χηρύσσω, and signifies not only to *preach*, to *proclaim* and *announce* as a herald, but also to *invoke*, to *pray to*, to *cry aloud* for help or assistance, and the context and subject of discourse must determine in what sense the word ought to be taken. We find the word has the sense of *invoking* in Euripides, Hec., 145; and for the information of the reader I here give the passage in the original and subjoin the translation:

ἤξει δ' Ὀδυσσεὺς ὅσον οὐκ ἦδη,
 πῶλλον ἀφέλξων σῶν ἀπὸ μαστῶν,
 ἐκ τὲ γεραῖ᾽ χερὸς ὀρμήσων.
 ἀλλ' ἴθι ναοὺς, ἴθι πρὸς βωμοὺς,
 ἱζ' Ἀγαμέμνονος ἱκέτις γονάτων·
 κήρυσσε θεοὺς, τοὺς τ' Οὐρανίδας
 τοὺς θ' ὑπὸ γαίᾳ· ἢ γάρ σε λιταὶ
 διακωλύσουσ' ὀρφανὸν εἶναι
 παιδὸς μελέας, ἢ δέῃ σ' ἐπιδεῖν
 τύμβου προπετῇ, φοινισσομένην
 αἵματι παρθένον ἐκ χρυσοφόρου
 δειρῆς νασμῶ μελαναυγεί.

“And Ulysses will come almost immediately, to tear thy child from thy bosom, and to hurry her away from thy aged arms. But go to the temples, haste to the altars, sit as a suppliant at the knees of Agamemnon, *invoke* the gods, both those of heaven and those beneath the earth; for either thy prayers will prevent thee from being deprived of thy unfortunate daughter, or thou must see the virgin falling before the tomb, stained with blood gushing forth in a stream of shining black color from her neck adorned with gold.”

The word in this passage, from the Hecuba of Euripides, is χήρυσσε, from χηρύσσω, meaning to *invoke*, or *call upon for help*, and is the very same as that found in the text in St. Peter's Epistle. It will be seen that Hecuba, being under the apprehension of having her daughter torn

with violence from her, in order to be put to death, was counseled to go with all speed to the temples and before the altars to *invoke* the gods, that is, to pray to them for aid in her distressed condition; and we are of opinion that the word should be regarded as having a similar signification in the text we are now considering.

The view here taken, however, may be objected to on the ground that *κηρύσσειν* in the New Testament generally signifies *to preach, to proclaim* the glad tidings of salvation, and therefore it ought to have the same import in St. Peter's Epistle. In answering this very natural objection, I submit that the word in the Epistle should have a meaning different from that assigned to it in any other portion of the New Testament, because it is, if I do not mistake, the only place in which we find it used in reference to one that was in a state of *suffering*. In all the other passages of the New Testament in which the word occurs, it appears to be employed by, or in connection with, *active subjects*; but in the text in St. Peter's Epistle it is used of one in a *passive condition*, which was evidently the case with our Blessed Lord while in Hades. As a proof that a word is occasionally employed in a somewhat peculiar sense, I might mention *διαθήκη*, which generally signifies a *covenant*, and yet in the Epistle to the Hebrews (ix. 16, 17) it most undoubtedly denotes a *testament*. Should a further objection be made against the meaning attached by me to *ἐκτίρουξ*, because it is not followed by an accusative case, I answer that the apostle uses the word not in a *definite*, but in an *indefinite* sense, being, as he decidedly was, more concerned with the voluntary sufferings of Christ than with the desire of the Saviour to be delivered from those sufferings. The root from which both *κηρύσσω* and *κράζω* are derived is the *Chaldaic* כרַח, which signifies to *cry out*. It occurs in the Book of Daniel (v. 29), and is rendered by our translators, to *make a proclamation*; while in the same text in the Septuagint the word *κηρύσσειν* is employed.

2. In the text of St. Peter's Epistle the word *ἐκτίρουξ* is followed neither by an *accusative case*, nor yet by the words *He used* on the occasion, as it certainly ought to

have been had the inspired writer wished his readers to understand that our Lord really *preached*; and if we turn to the Gospel of St. Mark (xvi. 15) we shall find the word is followed by an appropriate expression, thus: "Go ye into all the world and preach *the gospel* to every creature." Now, had the apostle been desirous of impressing upon our minds the definite notion of publishing the gospel, the word ought by all means to have been succeeded by an *objective case*, because the announcement is an independent and indefinite assertion, nothing going before or coming after the declaration which could justify us in concluding that the Saviour was preaching repentance for the remission of sins. I am aware that in the Book of the Prophet Isaiah (lxi. 1, 2) we have these words: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound: to proclaim the acceptable year of the Lord." And it may therefore be inferred that this passage confirms the preaching of Christ to the "spirits in prison." It so happens, however, that our Blessed Lord, in the Gospel of St. Luke (iv. 18, 19), has quoted the very words of the prophet, and in verse 21 of the same chapter He comments upon them to this effect: "This day is this scripture fulfilled in your ears." This declaration clearly shows that the prediction of Isaiah in no way implied that our Lord was to preach to the spirits in the other world.

3. Another objection equally fatal to His preaching to the "spirits in prison" lies in this: Every step in the redemptive history of our Lord, even from His *Incarnation* to His *Ascension*, is most distinctly and definitely pointed out in the Old Testament, either by types or prophecies, or by both, and yet I believe there does not exist a *shadow* of a *hint* in that inspired portion of God's word that He was to preach to any disembodied spirits, whether good or bad.

4. Looking at the matter a little deeper, I maintain that our Lord's position and condition at that time were

absolutely incompatible with preaching, in the proper acceptation of that term; because, from the very moment that He was delivered into the hands of sinners to be crucified till the morning of His resurrection, He was not an *active* but a *passive* subject, suffering, as He did, what was done to Him by others, and living under the dominion of death. Hence our Lord *twice* delivered Himself up, —first to His enemies for crucifixion; and then, as He expired on the cross, to His heavenly Father, saying, “Father, into Thy hands I commend my Spirit,” not to be comforted, but to endure *anguish* as a substitute for sinners. Being placed in the stead of sinful man, it behoved Him to suffer *as sinful man*.

5. If our Lord preached to the “spirits in prison” with a view to their reformation, then we must conclude that death does not materially alter a man’s condition, inasmuch as the departed can repent and be converted to God there as well as here. One might indeed be led to suppose that human existence in the next world is a continuation of the same state of things experienced in this, if we had not declarations of Scripture to the contrary. A careful reading of the chapter in which our Redeemer is thought to have *preached* will show most distinctly that nothing could be so foreign to the apostle’s mind. The inspired writer speaks of the *happy results* of suffering for *well-doing*, and mentions the *sufferings* of Christ, with their glorious effects upon ourselves, as an indication that His followers must not expect to escape altogether similar trials and hardships. We find the apostle states four important facts respecting our Lord, and each in proper chronological order, thus:—

1. His crucifixion.
2. His descent into Hades and short stay among the lost “spirits in prison.”
3. His resurrection from the dead.
4. His ascension and universal dominion.

Before we proceed farther, we must give what we believe to be the meaning of St. Peter’s words. He tells us that Christ once suffered for sins, and then he goes on to say in what that suffering consisted. There were

stages or degrees in it. Christ was put to death in the flesh, but quickened in the spirit in which He went to the spirits in prison. Now, there is either a contrast in these words, or there is not. If there be no contrast implied in the words "put to death in the flesh, but quickened in the spirit," it is very difficult to know what St. Peter really means. It is quite true that a man may be put to death in various ways, but it is equally true that he can die only one physical death, and therefore to speak of a man's being put to death in the body, since he could not undergo a physical death out of his body, appears, in my judgment, to be scarcely sense; but if we understand that the existence of Christ *out of His flesh* is contrasted with the existence of Christ *in the flesh*, the difficulty at once vanishes. The import of the apostle's words I take to be, that the Redeemer, after expiring on Calvary, entered upon another state of existence, which to Him was one of suffering; and He is said to be quickened or enlivened, because His spiritual personality, or soul, ceased to perform its functions through the medium of a perishing body. This statement will be better understood by bearing in mind that all men, except those who shall be found living upon the earth at our Lord's Second Advent, must undergo three stages of existence. The first extends from a man's birth to his death, during which time the soul is confined in its action to a body subject to numerous infirmities, diseases, and mortality. The second state of being commences the moment the soul is freed by death from the trammels of the body, and then it may with all propriety and truth be said to be enlivened or quickened, because it ceases to be clogged in its movements by the sluggishness of matter. In such a condition every action of the soul is necessarily immediate, whereas before that each operation could only be mediate. In this abstract state of spiritual existence did our Blessed Lord go and sojourn for a short time among the lost dead in the unseen world. The third state of existence awaiting all men is that in which there will be a reunion of the soul with the body after the latter has put on immortality, or become altogether free from disease and death. Christ alone has

entered upon this last state of existence, because He has risen from the dead never to die any more. The apostle, then, manifestly intends to carry out the notion that the crucifixion of Christ was not the end of those sufferings, which only found their culmination among the wicked dead in the prison of Hades. If the view here taken is not correct, then we shall be compelled to admit that St. Peter contradicts himself. The truth of our assertion will be seen at once by turning to the Acts of the Apostles (ii. 22, 23, 24), where it is thus written: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, which God did by Him in the midst of you, as ye yourselves also know: Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." The most careless reader cannot fail to see that the "pains of death" mentioned in this passage were those which Christ actually suffered in the region of Hades. There may, however, be some that will still object to this doctrine, and therefore we shall consider the words of the apostle somewhat in detail. The text declares that certain things were done *to* Christ, and that certain things were done *for* Christ, both in this world and in that which is to come. Those things which were done *to* Christ on earth, the culminating point of which was His shameful death on Calvary, were perpetrated by wicked men, but with the permission of God. Beyond this point they could not go. Hence it is that our Blessed Lord in the Gospel of St. Matthew (x. 28) says: "Fear not them which kill the *body*, but are not able to kill the *soul*: but rather fear Him which is able to destroy both *soul* and *body* in hell." We plainly see, then, and we also know by experience, that the greatest injury that one man can possibly inflict upon another is to put him to death. After this manner was our adorable Redeemer treated by malicious Jews and ignorant Gentiles. They put Him to an ignominious death, but in so acting they placed Him where their hands

could inflict upon Him no further punishment. In other words, they killed His body, but were unable to kill His soul. Such was the culminating point of those sufferings which our Lord had to endure at the hands of wicked men. We must now pass on to examine what was done to Christ by His heavenly Father.

In considering what was done to Christ by the Almighty Himself, we must be careful to distinguish between the pains of *dying*, and the pains of *death*; because they are two things as essentially distinct from each other as the head and the heart. They must of necessity take place at different times and in different places. It is as impossible for the two to exist simultaneously as it would be for two bodies to occupy the same place at the same moment of time. The *pains of dying* must *terminate* before the *pains of death* can *begin*. The former state belongs exclusively to this world, the latter to the next world. The pains of dying are felt while a man is still *living*; the pains of death are only experienced after he is *dead*. It is as impossible for a living man to experience the pains of death as it must be for a dead man to suffer the pains of dying. We are told that St. Peter himself was crucified, and if this be true, then we are justified in asserting that he suffered the pains of dying, but surely he never experienced the pains of death, unless he entered upon a state of punishment after the death of the body. The pains of dying appertain to a man *in* the body, the pains of death to a man *out* of the body. We might illustrate this great fact in various ways, but perhaps one or two examples will be sufficient to make it well understood. This distinction was clearly exemplified in the case of the two thieves who were crucified with Christ. Both those offenders were compelled to endure the agonies of crucifixion, and therefore both suffered the pains of dying. What became of the two malefactors after they were dead? The penitent thief was immediately taken to a place of happiness, and therefore he did not suffer the "pains of death." The impenitent thief went to no such abode of felicity, but to one of misery, and therefore after he had undergone the pains of dying,

he would also experience the pains of death. All good men suffer the pains of dying, but none of them have ever endured, and they never will endure, the "pains of death." Was this not the case with Cranmer, Ridley, Latimer, and other martyrs who were burned at the stake for their religious opinions? They all suffered pain while they were dying, but we believe they never experienced pain after they were dead. In fact, the "pains of death" are only experienced by such as perish in their sins. Christ was an exception to this rule, because He was the substitute for sinful man. When, therefore, the apostle declares that God "loosed the pains of death," he intimates the liberation of Christ from the anguish He was suffering in Hades. *To loose the pains of death*, means to put an end to them. The loosing of these pains implies that Christ was previously suffering them. Hence physical death in this world and spiritual death in the next were the things done *to* Christ, or the punishment He was compelled to undergo. The things done *for* Christ were also *two*. God delivered Him from the pains of Hades, and then raised Him from the region of the departed dead. On this account St. Paul tells us (Rom. vi. 9) that "death hath no more dominion over Him," which surely implies that He was once under the dominion of death. As a further confirmation that Christ suffered anguish between His death on the cross and His resurrection, I may observe that in the Acts (ii. 24) the reading of the Syriac and Vulgate is *Hades*. And in Psalm cxvi. 3, we have a prediction of our Lord's sufferings during the time of His disembodied state that corresponds with the passage in the Acts which we have been considering, and it is written in these words: "The sorrows of death encompass me, and the pains of Hades gat hold upon me." I hope the arguments in this chapter alone are sufficiently cogent to satisfy any reasonable inquirer after truth, that our Redeemer did not descend into the prison of Hades with a view to *preaching*, but for the purpose of *suffering*. It may, however, be asked Why it was impossible for Christ to be holden in death? The answer is, Because He had paid the full penalty of man's

disobedience. Death having no further demands upon Him, could no longer exercise dominion over Him. On the ground of justice alone His further detention became impossible.

6. Independently of the preceding arguments and Scriptural declarations in support of our view respecting the condition of the Saviour among the dead, I may remind the reader that St. Peter himself seems by the way in which he uses the names *Christ* and *Jesus Christ*, to distinguish between our Lord's state of humiliation and suffering, and that of His exaltation and glory. When the apostle refers to our Redeemer as being directly or indirectly connected with suffering, he simply calls Him Christ; and when he speaks of Him as having accomplished the great work of the atonement, he denominates Him Jesus Christ, or by some equivalent designation. In proof of this distinction, I must refer the reader to the following texts: I. Peter i. 11-19; ii. 21; iii. 18; iv. 1-14; v. 1. All the preceding passages view Christ in a state of humiliation and suffering. The subsequent texts allude to our Saviour in a state of exaltation and glory: I. Peter i. 1, 2, 3, 7, 13; iii. 21; iv. 11; and it is worthy of remark that our Lord observed this distinction when speaking of Himself after His resurrection, for He says in the Gospel of St. Luke (xxiv. 26): "Ought not Christ to have suffered these things and to enter into His glory?" Now, keeping this distinction in view, and bearing in mind that St. Peter tells us (I. Peter iii. 18) that "Christ once suffered," and does not use the term "Jesus Christ" till he speaks of His resurrection at verse 21, which was the first degree of His exaltation, we may fairly conclude that the inspired writer designed, from verse 18 to 21, to set forth the sufferings of Christ. This is another fact strongly corroborative of the view I am endeavoring to establish.

CHAPTER XVI.

The necessity and importance of attending to certain prophetic passages of Scripture—The true condition of Christ's soul during its separation from the body—Christ's suffering in Hades clearly prefigured by a remarkable event in the life of Joseph—The cause generally given of our Lord's agony in the garden of Gethsemane unreasonable and antisciptural—His sufferings both in the garden and on the cross reasonably and Scripturally accounted for—If Christ made full atonement on the cross, why manifest such anguish of soul at the moment of victory—Why the two thieves manifested no signs of terror in the face of eternity.

IN the course of this chapter I shall endeavor to point out texts of Scripture, to show where the soul of Christ remained while His body was in the grave, and also to prove that He was not *preaching*, but suffering during the whole of that time. Before doing so, however, I particularly wish that we should get a clear understanding of one most important truth respecting the language of the Bible, a *deep and all-important truth* which seems to have been so generally overlooked. I wish the peruser of these pages to note that, in reading what the inspired penmen say of themselves, there are in nearly every instance *two* meanings couched under the words—one having some application to the *persons* and *times* of the *writer*; the other, which is the real, *genuine, deep meaning*, referring to Christ and His Church. And most frequently in those passages where the Old Testament writers are apparently speaking of themselves, it is in fact our Lord uttering predictions *through them* concerning Himself.

In Psalm xvi. 9, 10, David says: "Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. For Thou wilt not leave my soul in Hades; neither wilt Thou suffer Thine Holy One to see corrup-

tion." Now these words, penned by David, were the expressions of our Lord, who was predicting His own resurrection through David as an inspired prophet. This is evident from the Acts of the Apostles (ii. 25, 26, 27), where St. Peter applies the very words thus: "For David speaketh concerning Him (Jesus). I foresaw the Lord always before my face, for He is on my right hand, that I should not be moved: therefore did my heart rejoice and my tongue was glad: moreover also my flesh shall rest in hope: because Thou wilt not leave my soul in Hades, neither wilt Thou suffer Thine Holy One to see corruption." I will just mention another text, so remarkable, that it must enable the most superficial reader to see the full significance of passages of this character. In Psalm xxii. 16, David, in describing his sufferings, thus speaks: "They pierced My hands and My feet." Here again it is manifest that our Lord was predicting His own sufferings through David. In fact these words cannot in any way be applied to *David*, for he *never* had his hands and feet pierced by crucifixion, because he died a *natural* death. For in the First Book of Kings (ii. 1, 2, 10), we find these words: "Now the days of David drew nigh that he should die, and he charged Solomon, his son, saying, I go the way of all the earth, be thou strong, therefore, and show thyself a man. So David slept with his fathers, and was buried in the city of David." Is it not true and beyond the shadow of a doubt, that the words found in the sixteenth verse of the twenty-second Psalm were really the utterances of Christ, who foretold, through David as an instrument, the sort of death He was to die? Let this text then, in particular, be received by us as a sample of numerous other passages in the Divine record which are almost exclusively applicable to our blessed Lord. We may then, in this place, safely conclude that the portion of Scripture quoted from the Acts of the Apostles proves that the soul or spirit of Christ, when severed from the body, was in *Hades*, because St. Peter declares that God did *not leave it there*. It must, of necessity, have been in that region, otherwise its removal thence would have been an impossibility. That our Lord

was actually in Hades, no reasonable man will, I think, attempt to deny. The question is, Did His soul, during its disembodied state, sojourn with the righteous dead or with the wicked dead? We assert that it was with the latter. This appears evident from numerous passages of Scripture, and even from the words of St. Peter, who declares that the imprisoned spirits to whom Christ went were the souls of those men that died in unbelief at the deluge, and he mentions *them* in order to teach us that the Redeemer was in that part of Hades where the spirits *suffer anguish*.

Let us now proceed to examine a few of those passages in God's word, which may be regarded as conclusive of Christ's descent and suffering among the lost dead in Hades. The first text to which I invite attention is written in the Book of Genesis (xxxvii. 23, 24, 28), and refers to the treatment Joseph received at the hands of his envious brethren. Joseph was a distinguished type of Christ, and therefore any important event in his life may fairly be held to be typical of a similar event in the life of our Lord. The words of Scripture are these: "And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colors that was on him, *and they took him and cast him into a pit*, and the pit was empty, there was no water in it. Then there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver, and they brought Joseph into Egypt."

In this portion of Scripture there are three leading points demanding our attention, and these points are:—

1. The casting of Joseph into the pit manifestly prefigured the descent of Christ into Hades.

2. His deliverance from that pit shadowed forth the resurrection of Christ from Hades.

3. Joseph's subsequent promotion to be next in dignity to the monarch of Egypt, adumbrated the exaltation of Jesus to the right hand of God. Both were delivered up through the envy of their brethren, and each through his sufferings was the means of saving life.

We must note further, that the inspired penman seems to have been actuated by a strong desire to impress the minds of his readers with the fact that the pit into which Joseph had been thrown was *empty*. After informing us that the pit was empty, he goes on to say "there was no water in it." There is, I apprehend, a deep significance in his words which ought not to be hurried over in silence. Had there been water in the pit, Joseph might have been drowned, and in that case, he could not have been a type of Christ. It was absolutely necessary that he should be taken out of the pit *alive*, otherwise his deliverance from that place could in no way adumbrate the rising of Christ from the dead. Had he perished in the pit, his *body*, but not *himself*, would have been rescued; whereas it was indispensable that both body and soul should be recovered from the place of confinement, or the event would fail to represent the resurrection of Christ's soul from Hades, and that of His body from the grave. We see, then, the reasonableness of there being no water in the pit; but what shall we say in reference to its emptiness? Undoubtedly the emptiness of the pit, and its being put upon record, is designed by the Holy Spirit to teach us the desolate condition of our Saviour while in Hades, His temporary banishment from His heavenly Father, and the withholding from Him all Divine assistance, succor, and consolation whatever. In fact, the empty pit is intended to show that Christ, during His short abode in Hades, was forsaken of His heavenly Father, and left there to endure the wrath of God. This view will receive confirmation from other passages of Scripture which I shall now adduce. In the Gospel of St. Luke (xxii. 37, 44), it is thus written: "For I say unto you, that this that is written, must yet be accomplished in me. And he was reckoned among the transgressors: for the things concerning me have an end. And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground;" and St. Matthew tells us (xxvi. 38), that while our Lord was in the garden of Gethsemane, He said unto Peter and the two sons of Zebedee,

“My soul is exceeding sorrowful, even unto death : tarry ye here, and watch with me.”

During the time that our Blessed Lord was in the garden of Gethsemane, His distress and agony of soul were so great that an Angel from heaven was sent expressly to strengthen Him. This event transpired only a very short time before His trial, condemnation, and crucifixion. He declared that His soul was sorrowful even unto death. What could possibly be the cause of such a state of soul in Christ? Some attribute it to the fact that all the powers of darkness or hell were leagued together at that particular time, and brought all their diabolical influence to bear upon the soul of the Redeemer. This view is not sanctioned by Scripture, but is, on the other hand, contradicted by common sense, the principles of justice, and the Bible itself. St. Paul writes to the Corinthians (I. Cor. x. 13) these words: “There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.” And in the Epistle to the Hebrews (iv. 15) it is expressly declared, that Christ “was in all points tempted like as we are, yet without sin.” Now if our Blessed Lord, during His sojourn on the earth, was tempted like ourselves, and God does not suffer us to be tempted above what we are able to bear, we may conclude that the temptations to which the Redeemer was subjected were not beyond what He could endure. We may, in fact, reasonably infer that He had strength given Him in proportion to the magnitude and intensity of His temptations. Such being the case, it is impossible to account for His anguish of soul by supposing that He sustained a united attack from all the powers of hell. This state of soul proceeded from another and deeper cause. We must not, however, imagine that Christ was alarmed at the prospect of crucifixion, for in that case He would have shown far less courage than either of the two thieves who died with Him. They met their lamentable fate with all the manliness and fortitude conceivable,

while on the part of the Saviour there was a degree of shrinking and horror absolutely unaccountable, unless we can show that there did exist another ordeal of punishment through which He had to pass after expiring on Calvary. It was the gloomy forebodings of the anguish He had to suffer in Hades which terrified and distressed His righteous soul. To this ordeal He refers in these words: "I have a baptism to be baptized with; and how am I straitened till it be accomplished" (Luke xii. 50). This view is placed beyond the shadow of a doubt by the words uttered while our Lord was on the cross. In St. Matthew's Gospel (xxvii. 46) we thus read: "And about the ninth hour (three o'clock in the afternoon), Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? That is to say, My God, my God, why hast Thou forsaken me?" Up to the time these words were uttered by Christ, He gave every manifestation of calmness, satisfaction, and the most complete resignation. While hanging upon the cross, He prayed for His enemies, committed His own mother to the affectionate regard of His beloved disciple, promised the penitent thief that he should be removed to Paradise on the day that he was crucified; and yet, after all this exhibition of calmness and composure, He manifests the utmost distress, and cries out in the bitterness of his soul, "My God, my God, why hast Thou forsaken me?" This piercing cry emanated from that Divine person who had performed the most stupendous of miracles, who had predicted His own death with all the leading circumstances, and who also knew its exact duration. His being in full possession beforehand of all the facts connected with the crucifixion, He could not have met with anything in the shape of surprise to cause such agitation of soul. The significance of the words will be more clearly brought out by noting the precise time at which they fell from the lips of Jesus. We are told by the Evangelist that they were uttered "about the ninth hour," and therefore at the moment when Christ was passing from life into death.

Now if, as is so generally believed, Christ finished the

great work of Redemption by His death upon the cross, how can we account for such language emanating from Him, at the very moment when His sufferings must have been on the point of termination, and when triumph and victory were all but obtained? It was at the *ninth hour* that the Saviour uttered the words, "My God, my God, why hast Thou forsaken me?" And it was at the *ninth hour* that he gave up the ghost. Are these things at all compatible with the belief that Christ's sufferings terminated on the accursed tree? Most certainly not. His state of soul on that occasion can only be accounted for upon the supposition that He was conscious of having to pass through a state of suffering and anguish far more formidable than that of crucifixion. And what could this punishment be but His banishment into the prison of Hades, among the wicked dead, where He was for a specified time, deprived of the smile of His heavenly Father, and forsaken by God? If the damned in Hades are forsaken of God, or banished from His benign presence, how was it possible for Christ, as the substitute for sinners, to escape the same punishment? To assert that Christ was a substitute for sinners, and yet to deny that He suffered the punishment in their stead, is simply preposterous.

Since Christ manifested such terror and anguish at the prospect He saw before Him, it may be asked why there was no such exhibition on the part of the two malefactors. I answer, that one thief was pardoned before his death, and consequently he had no such punishment to undergo. Happiness awaited him. He entered with joy upon his *intermediate state*. As regards the impenitent thief, we may observe that if he was not an infidel, he must at least have been unconscious of the misery awaiting him, otherwise his demeanor at that awful time would have been altogether different.

CHAPTER XVII.

Additional passages adduced in proof of Christ's sufferings in Hades—Psalm (cxvi. 3, 4) shown to be exclusively applicable to Christ—If the commonly received explanations of Isaiah (liii. 9) be admitted, a discrepancy between the Prophet and the Evangelist (St. Matthew) must be admitted—The text literally translated and explained—The predictions, "He was numbered with the transgressors," and "He made His grave with the wicked," were literally fulfilled in Christ's death, the former while undergoing His physical, and the latter while suffering His spiritual death.

ALTHOUGH sufficient has already been said to convince even the most skeptical of men, that our Blessed Lord must have been in a state of suffering during the time that elapsed between His death and resurrection, yet in order that the fact may be confirmed by the most indubitable testimony, I shall now bring forward additional texts which, in their deeper meaning, must be regarded as exclusively applicable to Christ. To make such passages as those about to be adduced refer only to the inspired writers by whom they were penned, is to lose sight of that special significance designed to be conveyed by the Spirit of God.

That our Lord was actually *suffering* in Hades is demonstrated by the following texts: "My soul is full of troubles, and my life draweth nigh unto *Hades*: I am counted with them that go down into the pit; I am as a man that hath no strength. Thou hast laid me in the *lowest pit*, in darkness, in the deeps. Thy wrath *lieth hard upon me*, and Thou hast afflicted me with all Thy waves. I am shut up and I cannot come forth. Wilt Thou show wonders to the *dead*, shall the dead rise and praise Thee?" (Ps. lxxxviii.) And in Psalm cxvi. 3, 4, we have these remarkable and decisive words: "The sorrows of death compassed me, and the *pains of Hades*

gat hold upon me; I found trouble and sorrow. Then called I upon the name of the Lord, O Lord, I beseech Thee, deliver my soul."

Now, in reference to the preceding quotations from the Psalmist, I would just put the following question to any reasonable man: Can such language, in the fullness of its meaning, be applied to any one upon earth? Is it possible for the "sorrows of death" to compass a man, and the "pains of Hades" to seize him so long as he continues in the land of the living? Can a man experience death before he dies, and suffer the "pangs of Hades" prior to his entrance into that invisible region? Surely not. Let it be distinctly borne in mind that the foregoing texts, which must be regarded as the predictions of our Lord in the person of the Psalmist, had their real fulfillment in Christ and in no other; and any attempt to ascribe to them a different exposition from the one here given may be regarded as the result of preconceived notions, or as an indication that the deep significancy of the passages has been entirely overlooked. Supposing, however, it be granted that the awful words in question had exclusive reference to a man on the earth, we are bound to admit that any rational explanation, on Scriptural grounds, is simply an impossibility. Now when the inspired penman, or the individual to whom the words refer, declares that he was compassed by the "sorrows of death," and seized by the "pains of Hades," his language must be taken either in a figurative, historical, or prophetic sense. The "figurative" sense cannot be admitted without involving the writer in a species of gross exaggeration almost bordering upon profanity, which is absolutely inconsistent with the character of a man acting under the guidance and influence of the Spirit of God. Allowing such a man to have endured the most acute of human sufferings, he would under no circumstances have been justified in asserting that he had been compassed by the "sorrows of death," and seized by the "pains of Hades." What could he, as a living man, know either of the one or the other? Another objection to this figurative sense is this, it positively reduces the inspired Book

of the Psalms to a level with ordinary books. It is, in fact, explaining away the real import of the sacred penman's words, or tantamount to saying that they have no meaning of importance. This view of the subject will appear evident when we arrive at that portion of our work in which it will be necessary to show the exact signification of the words "death and Hades."

The "historical" sense cannot under any consideration be accepted as true, because it involves a palpable contradiction by representing the writer as having passed from life into death *before he died*; and I should imagine there are very few whose credulity would carry them so far as to believe in such an impossibility and such an absurdity. It is also doing the inspired penman a great injustice in attaching a meaning to his words which he never intended to convey.

Should the "prophetical" sense be insisted upon, then it will follow that the inspired writer was predicting the preliminary stage of his own eternal damnation! There is no escaping from one of these conclusions. We know it to be the uniform doctrine of Scripture, that the man who experiences the pangs of Hades, is in consequence to suffer the torments of hell. This fact will account for St. John, in the Book of Revelation (xx. 6), saying: "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." The "second death" spoken of in the text denotes the everlasting torments of hell, and it is called the "second death" in reference to the first death which takes place in Hades. Then, since there is no deliverance for a man who has once been consigned to the gloomy regions of Hades, and since the inspired writer in question was delivered from those "sorrows of death," and "pains of Hades," which he is said to have suffered, we have, therefore, most satisfactory proof that he did not, in his own person, undergo either. The only one that ever suffered the "pains of Hades," and obtained deliverance therefrom, was Jesus Christ. It was He and He alone of whom the declaration is to be understood. The "sorrows of death" and the "pains of Hades" are as exclusively applicable to

Christ as these words: "They pierced my hands and my feet." These solemn facts are also proved by our Lord's own words in St. Luke's Gospel (xxiv. 44), where it is written: "All things must be fulfilled, which are written in the Law of Moses, and in the Prophets, and in the *Psalms* concerning me."

The next testimony from Scripture is given in the Book of the Prophet Isaiah (liii. 9), where it is written: "And He made His grave with the wicked and with the rich in His death; because He had done no violence, neither was any deceit in his mouth." According to these words of the Prophet, our Lord "made His grave with the wicked and He was with the rich in His death;" and on turning to the Gospel narrative, as recorded by St. Matthew (xxvii. 57, 58, 59, 60), we read that "When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple. He went to Pilate and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulcher, and departed." According to the common view of these passages, we are compelled to admit that there exists a discrepancy between the words of the Prophet and those of the Evangelist. It would appear that Christ ought to have died with the rich man, and have been interred with the wicked; whereas He expired before either of the two thieves, and was buried in the sepulcher of the rich man. Thinking people, though willing to believe that the commonly received view is correct, nevertheless feel a desire to see some solution of what they cannot avoid regarding as a difficulty, and they naturally consult the works of some eminent Biblical expositor in which they expect to find a rational explanation. Disappointment, however, too often awaits them. This will appear pretty evident by quoting what the best commentators have advanced in defense of their notions as to the import of the words of the Prophet. The following explanation of the text under investigation is from

the Commentary of Bishop Lowth, which I quote without any remark for the present:—

“Some render the words thus: ‘His grave was appointed with the wicked (being crucified with malefactors), but He was with the rich in his death,’ being buried in the monument of Joseph of Arimathea; or, ‘His sepulcher was with the rich:’ so Schindler renders the word *bemothau*, as if it were derived from *bamah*. Others to this purpose: ‘God delivered Him, even to the grave and to death, into the hands of the wicked and the powerful.’ The word *rich* is sometimes taken, in an ill sense, for a tyrant or oppressor (see Job xxvii. 19, compared with ver. 13): and so they understand it here, and translate the latter part of the verse thus: ‘Not for any violence that He had done, or that any deceit was found in His mouth.’ The very same Hebrew particles, *nal lo*, being thus translated, Job xvi. 17. Or else, taking these particles in that sense, we may very well join this sentence to the following verse, thus: ‘Although He had done no wickedness, neither was any deceit in His mouth, yet it pleased the Lord to bruise Him.’” Another mode adopted for reconciling the event and prophecy, is that of Kennicott, who supposes that קברו (*his grave*); and במתו (*bemothau* (in his death)), have changed places either by design or accident. This supposition is based upon the fact that he has proved many such transpositions. A third plan for making the prophecy and the event agree, represents that the Jews, not God, intended the Redeemer to be buried with the two malefactors, but their wicked designs were in that respect thwarted by a special providence, inasmuch as He was by God’s will interred in the grave of the rich man.

Whether the views here propounded by these commentators for reconciling the prediction with the event will be deemed sufficiently satisfactory by the judicious reader, I cannot say; but for my own part I must declare that, with every feeling of deference to those learned men, I find it difficult to regard their attempts at reconciliation as anything better than weak apologies in justification of the views they held respecting the time when our Lord’s suf-

ferings terminated. It was the opinion of Kennicott, as already intimated, that there had been a transposition of the words, "His grave" and "in His death," either by accident or by design; and if such were the fact, the text would then read after this manner: "He made His grave with the rich and with the wicked in His death." This supposition as to the transposition of the words is so far from removing the difficulty that it increases it to a ten-fold degree, for it involves the transposition of other words also, namely, "the wicked" and "the rich," and still leaves the requirements of the former unsatisfied. The full sense of the text would still be, "And He made His grave with the rich, and He made His grave with the wicked in His death." The order of the words in the LXX. is also a strong argument against any transposition. In that version the words are: *Καὶ δώσω τοὺς πονηροὺς ἀντὶ τῆς ταφῆς αὐτοῦ, καὶ τοὺς πλουσίους ἀντὶ τοῦ θανάτου αὐτοῦ*, "I will give the wicked for His sepulcher, and the rich for His death." We may observe that the import of the Hebrew is not exactly reflected either by our *Authorized Version* or by the *Septuagint*. The words, "And He made," are rendered in the latter version, "and I will give," which seem to have reference to God the Father. The literal translation of the original is, "And He appointed His grave with the wicked, and with a rich man in His deaths."

The words requiring our attention are רשעים *the wicked*; עשיר *a rich man*; and במתיו *in his deaths*.

The exact meaning of this prophecy will be effectually brought out only by attending to each particular point contained therein. The Prophet tells us that "our Lord made His grave with the wicked and with the rich in His death." This is a straightforward declaration, and contains nothing enigmatical so far as I can judge. The only question to be settled is this: When did the burial take place? Well, His grave must have been made with the wicked and with the rich man, either *before* He died, or *after* He was dead. It would be simply impossible for the events to transpire before He died, otherwise He must have been buried while He was living; but we

know from the Gospel narrative that His burial was subsequent to His death. The natural conclusion, therefore, from the Prophet's words is this: Our Lord "made His grave with the wicked, and with the rich man after He was dead." Let there be no mistake as to the time when these events were fulfilled. They came to pass after our Redeemer had suffered the agonies of crucifixion. This startling fact will, in all probability, present a great difficulty to many minds, and we shall be asked, how it was possible to make his grave with the wicked and with the rich, unless both characters were united in the one man, Joseph of Arimathea. Joseph was a rich, but not a *wicked* man, and, therefore, the words of the prophecy are not exclusively applicable to him. We are driven then to search for a more satisfactory explanation before we can show that the prediction has received a literal fulfillment.

Now, the original word for "wicked" is in the *plural* number; that for *rich* is in the singular; and the word for *death* is also in the *plural*; and correctly and literally translated the verse would read after this manner: "And He made His grave with wicked men, and with a rich man in His *deaths*," that is, during the time that He was in the state of death. This prophecy is stamped with a minuteness and degree of accuracy that are truly astonishing; and we may rest fully assured that these singular and plural numbers are not employed without special reasons. The fact of Christ, while under the dominion of death, being with wicked men and with "a rich man" is brought prominently forward by the words, "in His deaths." Some of my readers may be surprised to find that "deaths" are applied to one man, but notwithstanding the apparent inconsistency, there is embodied therein a philosophical truth. It is said in the prediction that "our Lord made His grave with the wicked, and with a rich man in His deaths," because He was compelled to pass through a double ordeal, one of which He experienced in this world, and one in the next world. He suffered two deaths, one being His physical death on Calvary, and the other the spiritual death He endured in Hades. The suf-

ferings of Hades may be considered as the *first death* in the next world, that is, the death that first takes place after the physical death. The word "wicked" can only mean the separate souls of men in Hades and the rich man, Joseph of Arimathea. By His grave, then being made, or appointed, with the *wicked*, we are to understand that the soul of our Redeemer was *entombed* among the wicked spirits in Hades, which served as a grave or sepulcher for the temporary confinement of His spirit during its disembodied state. On this account the word *wicked* is put in the plural number. By His grave being made with the rich man in His death, is meant that our Lord's dead *body*—the effect of His physical death—was to be interred in ground belonging to a *rich man*. This was accurately fulfilled as we learn from the Gospel history. The term *deaths* is applied to our Saviour with great accuracy and propriety. His death was of a two-fold character. One took place in this world, and one in the world beyond the grave. One relates to His physical death which he suffered on Calvary; the other to the death in Hades, regarded in the Book of Revelation as the *first death*. His dead body was deposited in the sepulcher of the rich man, and His soul in its separate state was entombed among the departed dead in the prison of Hades. This, then, I beg to submit to the reader as a truthful exposition of the prophecy in Isaiah, namely, "He made His grave with the wicked and with the rich in His death." This explanation requires one to assume nothing, nor to take anything for granted, but enables us to demonstrate the most complete agreement between the declarations of the Prophet and those of the Evangelists; while it indicates an accuracy of statement and a minuteness of detail which ought to bring conviction to the minds of the most wavering skeptics.

Before leaving this fifty-third chapter of Isaiah, we may remark that the word translated *wicked* in the *ninth* verse is not the same as that found in the *twelfth* verse, which is very properly rendered *transgressors*. The former is a much stronger term, being so indicated both in the original Hebrew and in the Septuagint, which clearly shows that

the writers did not use the two expressions of the same persons. It is evident from the Gospel of St. Mark (xv. 28) that the words (verse 12), "He was numbered with the transgressors," refer exclusively to Christ while hanging on the cross in company with the thieves; whereas the word *wicked* in the *ninth* verse is *applicable* only to the wicked dead in Hades. The Septuagint has given us the word *πονηρὸς* for the wicked, an epithet which we find (Matt. xiii. 19) applied to the *Devil*, thus: "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one (*ὁ πονηρὸς*) and catcheth away that which was sown in his heart."

CHAPTER XVIII.

Jonah ii. 1-4 explained—A remarkable event in the life of Jonah typical of our Lord's suffering in Hades—The event referred to by Christ Himself—The leading points of resemblance between the type and the antitype—The important lessons thereby taught—The passage in Jonah shown to refer exclusively to Christ—The notion that the Prophet being in the belly of the fish represented our Lord's dead body in the grave refuted—The deliverance of the Israelites from the bondage of Egypt preceded by three days' darkness—The salvation of the world the result of our Lord's sojourn in Hades—Import of the three hours' darkness at the crucifixion—Reasons why so many have been led to believe the work of the atonement was finished on the cross—No allusion to Redemption in the words "It is finished"—Why Christ could not, and did not, refer to the atonement when He said, "It is finished."

ANOTHER remarkable portion of Scripture which was evidently designed to set forth the punishment endured by the Redeemer in the nether world, will be found in the Book of the Prophet Jonah (ii. 1-4), where the inspired writer speaks after this manner: "Then Jonah prayed unto the Lord his God out of the fish's belly, and said, I cried by reason of mine affliction unto the Lord, and He heard me; out of the belly of Hades cried I, and Thou heardest my voice. For Thou hadst cast me into the deep, in the midst of the seas: and the floods compassed me about: all Thy billows and Thy waves passed over me. Then I said I am cast out of Thy sight: yet I will look again toward Thy holy temple."

The typical character of this singular event in the life of the Prophet Jonah is placed beyond any doubt by the declaration of our Blessed Lord as recorded in the Gospel of St. Matthew (xii. 40), where we thus read: "For as Jonas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth."

It will now be our duty to point out, in as clear a manner as we can, the exact points of resemblance which are most certainly indicated by such an extraordinary event in the life of Jonah. The prophet had been instructed by God to go to Nineveh in order to warn the inhabitants thereof, that they would be destroyed within forty days, unless they repented of their wicked ways; but instead of his being obedient to the Divine command, he arose and embarked in a ship which was bound for Tarshish. He paid his fare, and, consequently, everything appeared, from a human point of view, to be perfectly satisfactory. As soon, however, as the vessel, in which he had so rashly embarked, had sailed some distance into the sea, the finger of God became visible, and terrible consequences ensued. The Almighty caused a strong tempest to rise on the ocean, and the violence of the waters became so great that the ship was on the point of being dashed to pieces. In this state of confusion and terror the mariners, wishful to save Jonah and themselves, rowed hard in order to bring the vessel to land, but all their efforts were in vain. Being anxious to learn the cause of their distress, they proceeded to cast lots for the purpose of discovering the offender, and the lot fell upon Jonah. The prophet did not attempt to deny his disobedience toward God, but, on the contrary, in a very straightforward manner told the mariners that he, in consequence of not obeying the Divine injunction, had been the cause of the tempest, and assured them that there would be no cessation of the tumultuous state of the ocean until they had taken him and cast him into the sea. Fearing that his blood would be required at their hands, they adopted every measure conceivable to bring the vessel to land. On perceiving that the more they exerted themselves to accomplish that object, the more tempestuous the ocean became, they at last complied with Jonah's request and cast him forth into the sea, and immediately the waters ceased from their raging.

Let us now enumerate some of the leading points of resemblance between the type and the antitype.

(1) The mighty tempest was designed to represent

God's wrath against sin, and His determination to have it expiated on the principle of justice; (2) The hard rowing of the crew in order to save their own lives and that of the prophet proving a failure, indicates the futility of any attempt on the part of man to procure salvation merely by his own works or deservings; (3) The more the mariners exerted themselves to secure their safety, the more violent the storm became, and by this fact we are taught that the anger of the Almighty is increased against those whose presumption leads them to reject salvation on the terms propounded by Himself, and try to get to heaven in their own way; (4) The casting of Jonah into the deep, and his incarceration for a short time within the viscera of the fish, prefigured the descent of Christ into Hades and His temporary imprisonment there; (5) The throwing of the prophet overboard into the sea was the salvation of the crew, so the going down of our Lord into Hades and His suffering there was the salvation of the world; (6) The assuaging of the waters immediately after the ejection of Jonah from the vessel demonstrated that the indignation of Jehovah was appeased by the descent of Christ among the wicked dead; (7) The prophet's rescue from the jaws of the fish and his complete restoration to dry ground, foreshadowed the resurrection of Christ from the prison of Hades and the completeness of the atonement He then and there made; (8) The anguish endured by Christ while in the unseen world is sufficiently indicated by Jonah's wretched and miserable condition within the belly of a fish. This fact speaks for itself. Hence, just as Jonah was three days and three nights *alive* in the whale's belly praying to God for deliverance, so in like manner was our Redeemer in the prison of Hades crying aloud in supplication to His Father. For He says, "I cried by reason of my affliction unto the Lord, and He heard me. Out of the *belly of Hades* cried I, and Thou heardest my voice."

This crying out of the "belly of Hades" is to be understood exclusively of Christ. To speak of the belly of a fish as being Hades is nothing short of solemn mockery. To cry out of the "belly of Hades" necessarily presup-

poses that the individual thus suffering was in that very region whence such cry proceeded. To assert that a man cried out of the "belly of Hades," and at the same time to deny that he was ever in Hades, is a palpable contradiction. Had Jonah ever had the misfortune to find himself in such a prison, he would have learnt, by bitter experience, that between him and any better place there was a "great gulf fixed," which rendered any amelioration of his condition impossible. It is the irrevocable decree of Almighty God that those who are lost in the next world, are lost forever. The prophet was still on this side the Jordan of death and confined within the narrow compass of the internal organs of a sea monster. And here I must not omit to mention another opinion on this subject, namely, that Jonah's confinement in the whale's belly was designed to foreshadow our Lord's body in the grave. This view is altogether erroneous, for in what respect could the tomb of Joseph of Aramathæa be considered the "heart of the earth?" What was to be in the "heart of the earth?" Was it the *body* of the Son of man, or the *Son of man himself* that was to be in the "heart of the earth?" Surely the latter. To suppose that our Lord referred to His *corpse* when He declared that the Son of man should be in the "heart of the earth," is to suppose that He made the burial of His mortal remains more prominent in signification than His death. Again, Jonah was *alive* and *suffering* in the belly of the fish, neither of which could be affirmed of our Lord's dead body; but when we bear in mind that the disembodied soul of the Redeemer was enduring anguish in Hades the same length of time that the prophet was in agony in the viscera of the fish, we are immediately convinced how accurately the one solemn event is adumbrated by the other.

It is not improbable that the three days' darkness, which preceded the deliverance of the children of Israel from the bondage of Egypt, was intended not only to afford the Israelites an opportunity for making all the necessary preparations for their final departure from that land of slavery, but also to shadow forth the time during

which our Divine Master was to be in Hades. For as the darkness of Egypt was followed by the release of the captives, so were mankind delivered from the bondage of sin and Satan by the descent and resurrection of Christ from Hades. The three hours' darkness too at the time of the crucifixion would seem to have been designed to impress upon our minds the same great fact, and to indicate to us the sad and darkened condition of the whole world without a Saviour.

We must now inquire into the grounds of it being so generally believed that the sufferings of the Redeemer actually terminated on the cross. This almost universal creed may be traced more particularly to one or two texts of Scripture; but that upon which the greatest stress has always been laid is a short sentence, which was uttered by the Redeemer a few moments prior to His giving up the ghost, and it is most familiar to the ears of every Christian, namely, *It is finished*. When we really take into consideration the precise time that these words were spoken, the circumstances under which they were spoken, and also the expiring state of that spotless victim from whom they emanated, we can very readily understand how natural it would be to conclude that the sufferings of the Messiah had reached their climax, and that He through them had paid the full penalty for the sins of mankind. This view too would, at first sight, appear to be amply confirmed by the Jewish animal sacrifices, which could of course only die a physical death. The Jews also being forbidden to eat the blood of the victims slain in sacrifice could only tend to the same conclusion. The error in supposing that Christ completed the atonement on Calvary can only be detected by going into the nature of that expiation which the justice of God demanded; and this must be effected by digging beneath the surface of the Bible, and penetrating into the typical import of those sacrifices which Jehovah Himself appointed to be observed under the Mosaic Dispensation; and by unfolding those prophecies concerning the Saviour which were penned by holy men of old as they were moved by the Spirit of the living God. The true import

of the words "It is finished" will be more easily discerned by quoting the whole passage in which they occur. It is thus written in the Gospel of St. John (xix. 28, 29, 30): "After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth. When Jesus therefore had received the vinegar, He said, It is finished: and He bowed His head, and gave up the Ghost."

So far from there being any ground for supposing that our Lord intended by the words "It is finished," to signify the accomplishment of human redemption, I think we may fairly question whether He even made allusion to it. Bearing in mind the declarations of St. Paul (Rom. vi. 23), where it is written, "The wages of sin is death;" and (Heb. ix. 22) that "Without the shedding of blood there is no remission" (of sins), and not forgetting that our Saviour was still living when He uttered the words under consideration, we can scarcely imagine for an instant that He referred to the atonement. Even granting that expiation for sin was to be made by a physical death, still it could not be truthfully affirmed that that great work was finished so long as no death whatever had actually taken place. Then, since our Blessed Lord said, "It is finished," *before* He was dead, and since there is no remission of sins without the "shedding of blood," or the taking away of life, it is manifest that He never intended to convey the notion that the great work of expiation was accomplished and full satisfaction made for man's transgression.

CHAPTER XIX.

The words "It is finished" could not refer to the fulfillment of every prediction and typical representation respecting the atonement—The predictions of Christ divided into two classes—Prophecies fulfilled during His agonies on the cross—Prophecies fulfilled subsequent to His crucifixion and resurrection—The fulfillment of the latter prophecies absolutely necessary for man's redemption—The word "It" in the passage "It is finished" shown not to refer to the work of Redemption, but to the fulfillment of a particular prophecy uttered by the Psalmist—John xvii. 4, explained—The works wrought by Christ before His crucifixion—The importance of distinguishing between things done *by* Christ and *to* Christ—Granting the atonement to have been completed on the cross, great difficulties present themselves—If the cardinal doctrine of substitution be maintained, a belief in a full expiation for original and actual sins by physical death must be abandoned—Physical death either a consequence of man's disobedience, or it is not—If not a consequence, then death must have been engendered in Adam at his creation—If Christ made full satisfaction for all the consequences of man's disobedience, how is it that death has still dominion over us?—If Christ died to deliver us from spiritual death only, then our redemption is but partial—Certain inferences.

IN order to show most emphatically that our Lord in no way implied that every prediction and typical representation respecting Him had been fulfilled when He gave utterance to the words "It is finished," we may observe that there were several other distinct prophecies in the Old Testament concerning Him which could only be fulfilled after His death upon the cross. The predictions in reference to the Messiah and the great work He came upon earth to accomplish, may be conveniently divided into those which were to be fulfilled by Him or in Him prior to His death on the cross, and those which referred to Him after that event. By bringing before the mind of the reader in this manner the ancient prophecies, we shall best succeed in convincing him how little ground there is for supposing that the saying of Christ on the

accursed tree intimated the finished work of the atonement. That Christ was to assume human nature and be born of a virgin, we find predicted in the Book of the Prophet Isaiah (vii. 14), where it is thus written: "Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel." That He was to be not only man but also God is likewise taught by the same prophet, whose words (ix. 6) are these: "For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace." That the Redeemer was to die an ignominious death in company with malefactors is clearly pointed out too by Isaiah (liii. 12), where the word of God speaks to this purpose: "Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath poured out His soul unto death; and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors." The kind of death through which the Saviour had to pass was intimated in the Book of Numbers (xxi. 8, 9), for it is there written: "And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." In the Book of Psalms (xxii. 16) we have these words: "They pierced my hands and my feet." That the preceding texts had reference to the sort of death our Lord was to suffer is demonstrated by what we read in the Gospel of St. John (iii. 14, 15) thus: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." It is evident that these prophecies and others which might be mentioned, were fulfilled either before Christ expired on the cross, or were accomplished by that solemn event. We must now pass on to notice some of those predictions

which had still to be fulfilled, not only after His crucifixion, but even subsequent to His resurrection. It was, for instance, foretold (Ex. xii. 46, compared with St. John xix. 36) that "Not a bone of the Saviour was to be broken," and we learn that this prophecy did not receive its fulfillment till after the Redeemer had given up the ghost. His being found dead precluded the necessity of breaking His bones, and hence the fulfillment of the prediction did not really take place till after our Lord's death. Again, in the Book of the Prophet Zechariah (xii. 10) we find it thus written: "They shall look upon me whom they have pierced;" and St. John in his Gospel (xix. 37) gives us to understand that the portion of the prediction relating to the "*piercing*" was fulfilled when one of the soldiers "*pierced*" the side of Jesus after He was dead. The prophecy too that announced (Isa. liii. 9) our Lord's interment with the rich man still remained unfulfilled. In the Book of Psalms (xvi. 9, 10) we find our Lord's resurrection thus spoken of by Himself, and in this resurrection both body and soul are included: "Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For Thou wilt not leave my soul in Hades; neither wilt Thou suffer Thine Holy One to see corruption." It is manifest then that, among other prophecies awaiting their accomplishment when our Saviour said, "It is finished," we may mention those whose fulfillment were absolutely necessary for man's redemption: (1) His resurrection (Acts ii. 29-32); (2) His ascension (Ps. lxviii. 18); (3) His sitting at the right hand of God (Ps. cx. 1). Had our Blessed Lord not risen again for our justification, it would have been useless for Him to die for our sins. St. Paul tells us in his First Epistle to the Corinthians (xv. 17, 18) that "If Christ be not raised our faith is vain; we are yet in our sins. Then they also which are fallen asleep in Christ are perished." How then was it possible for our Lord either to say or imply that everything connected with our redemption was finished, when so many important and essential predictions were still unfulfilled? Then what did our Lord mean by saying "It is finished?" In St. John's Gospel (xix. 28) we

thus read: "After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst." Now "all things" here spoken of can only be understood as denoting those predictions which had special reference to the Redeemer as a living man. They had all been fulfilled up to that particular point of time in His earthly career, with one solitary exception, namely, the prophecy that foretold the giving of vinegar to Him. And in order that that prediction, found in the Book of Psalms (lxi. 21), and expressed in these words, "They gave me also gall for my meat, and in my thirst they gave me vinegar to drink," might be fulfilled, Jesus saith, "I thirst." Having received the vinegar, and knowing that every prophecy which concerned Him as a living and dying man had now been accomplished, our Divine Master uttered the parting words, "It is finished," or rather, "It is fulfilled." What was fulfilled? We answer, that Scripture or verse in the Sixty-ninth Psalm, which declared that "in His thirst they gave Him vinegar to drink." What can be the subject to the verb "is finished?" We shall of course be told the pronoun "it;" but to what noun does the "it" refer? The reference must be to *ἡ γραφή*, meaning that particular Scripture which awaited its accomplishment. When *γραφῆ* is in the singular, it mostly has reference to a special text or passage. In St. John's Gospel (xix. 36) the inspired penman makes this declaration: "For these things were done (meaning the soldiers did not break the legs of Christ), that the Scripture should be fulfilled, A bone of Him shall not be broken." Now let it be carefully noted that *ἡ γραφή* (the Scripture), in the verse under consideration, which was to be fulfilled, can only refer to this prophecy: "A bone of Him shall not be broken." And in like manner does the word *γραφῆ* (Scripture), found in St. John's Gospel (xix. 28), point exclusively to the single prediction contained in Psalm Sixty-nine, which foretold the giving of gall and vinegar to the Redeemer while He was suspended on the cross.

On a previous occasion our Lord is said (John xvii. 4) to have uttered these words: "I have glorified Thee on

the earth: I have finished the work which Thou gavest me to do." The work here spoken of as being finished by our Saviour mainly consisted in the teaching of His disciples, the propounding of doctrines concerning the kingdom of heaven which He came to establish, the explaining of the Old Testament Scriptures, correcting abuses, doing good, healing the sick, and working the most stupendous miracles. These are the things which *He did*; but they do not in any way include those things which were about to be *done to Him* by His enemies. In other words, His *sufferings* are not included in the works that He wrought; for they did not in reality begin until He delivered himself into the hands of wicked men to be crucified. We must always distinguish between the things done by Christ and the things done to Christ. The words "I have finished the work which Thou gavest me to do" belong to the former; but have no reference whatever to the latter.

Now, even supposing we do allow the work of the atonement to have been completed on the cross, we cannot escape from some very formidable difficulties which, on reflection, will appear evident to any unprejudiced mind. No Christian, I imagine, who professes to believe in the atonement, will be prepared to deny that Christ was a substitute for sinful man. Can we insist that a full expiation for all sin, whether original or actual, was made by and through the death of our Saviour upon the cross, and yet maintain the cardinal doctrine of *substitution*? It appears to me that one of the two must be abandoned, for both, upon any rational principles of justice, and indeed upon Scriptural grounds, are indefensible. Well, we cannot, and we will not, give up our belief in the doctrine of substitution, because this great fact, so consolatory to fallen man, is clearly taught throughout the Bible. Physical death is either one of the effects of sin, or it is not. If the latter of these two assertions be considered true, then there must have been the seeds of mortality in Adam before he fell through disobedience. According to this doctrine, in fact, death came into the world independently of sin, and therefore the progenitor

of the human race would be stamped with mortality at the time he emanated from the hands of the Creator. This, however, is not the doctrine taught in the word of God. In the sacred records we invariably find death spoken of as the result of sin. Let us note what St. Paul says on this subject. In his Epistle to the Romans (v. 12, 13, 14) the apostle thus speaks: "Wherefore, as by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned: For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." Here we are taught by an inspired apostle that sin was the precursor of death, which must surely be understood as including death, of every description, whether physical or spiritual. Then, since physical death is included as one of the consequences of Adam's disobedience, and since Christ came to make full satisfaction for the consequences of such disobedience, or, in other words, assumed human nature for the express purpose of expiating all sin, so far as man was concerned, how shall we account for the fact patent to us all, namely, that death still continues its ravages among us, nor has it ever ceased to visit every class of society?

Such questions as these have been mooted again and again: If Christ died in our stead, why are we compelled to undergo the penalty of death? Does this state of things not imply that Christ has either not made a satisfactory expiation for our sin, or that God is unjust in demanding the death of the Redeemer and also the death of the redeemed? Inquiries of this kind will emanate from reflecting men, and they ought to be answered by those whose sacred duty it is to expound the word of God. It is to be hoped the day is passed and gone forever when the supposed mysteries of religion are to be used as a cloak for man's ignorance. Had such questions as these to which I have just referred, been dealt with in a manner becoming the importance of the subject, we feel assured that no small amount of infidelity and skepticism

would have been prevented. It is most probable, however, I shall here be told that Christ did not die to save us from *physical*, but from *spiritual* death, and therefore it is unreasonable to complain of man being subject to mortality. It will then follow, as a necessary consequence, that Christ died to save man's soul. The body of the Redeemer saved the souls of the redeemed. Regarding this doctrine as true, we are obliged to admit that after all man's redemption is only partial, inasmuch as his *soul*, but not his *body*, has been redeemed. Is this the doctrine of the Bible? Certainly not, otherwise there could be no such thing as a resurrection of the body. Unless our mortal bodies, as well as our immortal souls, have been ransomed by the death of Christ, it is difficult to know what grounds we have for saying, as we do, that "We believe in the resurrection of the body."

Let us now close this chapter by pointing out some few of the conclusions to which we must arrive, if the atonement was made on the cross. The death of Christ by crucifixion cannot be regarded as a substitution for the physical death of man, because all men die. There is, therefore, no substitution in that respect. Then, as the death of the Redeemer could not have taken place instead of man's natural dissolution, and yet it was in some respect his substitution, we must say that He died that cruel death to save the souls of men from eternal death. Is it not strange that the sacrifice of Christ's animal life should save men's souls, while, at the same time, it does not save them from natural death? Is there so great an analogy between moral guilt and animal life? We are nevertheless told that Christ was our substitute. Can we show that He was our substitute, while we deny that He ever suffered after His death on the cross? Surely not. It is plain that His physical death by crucifixion has in no way proved to be a substitution, since death is the common lot of us all. Since we are assured that our Saviour never experienced pain after giving up the ghost, how, when, and where was He a substitute for sinners? If men are saved from eternal death by Christ, it has been accomplished without the Redeemer undergoing the

punishment, and if He did not taste of that death Himself, then all idea or notion of His being our substitute must forever be abandoned. If His dying on the cross has failed to save us from physical death, we can have but slender grounds for concluding that He saved us from another sort of death which He never suffered. To assert that Christ saved us from a death which He never died, while He has apparently failed to rescue us from the death that He did die, sounds like something very paradoxical.

CHAPTER XX.

The atonement—The time, place, and manner in which it was effected—The design of the prohibition given to Adam—The consequences of its violation—Four deaths spoken of in Scripture—Two of these are the natural inheritance of every child of Adam, and are experienced in the present world—The other two are experienced in the next world—Did disobedience emanate from the soul or from the body of Adam?—The soul clearly shown to have sinned, while the body was merely the instrument—On the principle of justice the atonement must be made by the Soul—Christ's mental anguish in the garden of Gethsemane not sufficient to make full expiation—The Jewish sacrifices foreshadow Christ's atonement in the next world—The sprinkling of the blood alone saved the lives of the Israelites—The dying and the death of the victim only preliminaries to the expiation of sin.

FROM what was said in the last chapter, we must either give up the notion that the great work of the atonement was finished by the sufferings of Christ on the cross, or abandon the doctrine of substitution; and to adopt the latter alternative would be to leave us in our sins. Having already shown in what the atonement did *not* consist, I shall now endeavor to demonstrate beyond all reasonable doubts in what I conceive it really *did* consist. We are of opinion that expiation for sin was not made on the cross, neither was it effected in this world. That the atonement was never made on this earth, I hope to prove from common sense, reason, and Scripture. In the discussion of these propositions I shall not employ all the arguments that might be brought to bear on the subject, but simply select such salient points as will carry conviction with them.

Let us begin at the root of the matter and trace each point step by step. From the Book of Genesis we learn how God dealt with Adam after He had created him. He was placed in the garden of Eden with permission to enjoy the fruit of all the trees, except the tree of knowledge of

good and evil. This single prohibition was designed as a test of Adam's obedience, and as a reminder of his duty to, and dependence upon, the Creator. Though commanded, on pain of death, not to eat, or even to touch the forbidden fruit, yet the first man would do his own will instead of the Divine will. God had declared to him (Gen. ii. 16, 17) these solemn words: "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Adam, nevertheless, ran the risk, and therefore incurred the penalty. The very day on which the father of the human race ate of the forbidden fruit he was to die. Let us now inquire into the nature of that death which was to take place as an immediate consequence of his disobedience. We must bear in mind that Scripture recognizes four sorts of death. Inasmuch as separation is the very essence of each sort of death, they may all be said to agree in that particular feature. Having once incurred the first kind of death, we became liable to the other three; for in this state we are said in Scripture to be "dead in trespasses and sins." The man who is thus dead finds himself severed from God. The invisible but real union between the Creator and the creature in consequence of this death is broken, and such was the condition into which Adam was thrown on the day that he violated the Divine command by eating of the forbidden fruit. This sort of death is alluded to in the case of the prodigal son who, while he continued in sin or in the land of ungodliness, was said to be dead. The next sort of death, in the regular order of things, is physical death, which we must all experience either sooner or later. Here, then, we have two deaths, both of which belong to this present world. They are the natural inheritance of every child of fallen Adam. We enter the world in the one, our departing from the world is the result of the other. The other two deaths are experienced in the next world. The one comes to pass in Hades, and the other in Gehenna. The death in Hades begins at the decease of a wicked man, and terminates at the morning of the resurrection.

The death in Gehenna commences immediately after the Day of Judgment, and is endless in its duration. Such, then, are the deaths recognized by, and so frequently spoken of in, the word of God.

So long as the father of mankind obeyed the Divine command and remained in a state of holy innocence, there existed that bond of unity between the Creator and the creature which constitutes life and happiness ; but as soon as one link of the chain, which unites God and man, was broken, the ravages of death began their work of destruction. Thus situated, man must either be restored to the favor of the Almighty, or be left to perish everlastingly.

Now, in disobeying God, we must ask and answer the following question respecting the progenitor of the human race : Did such disobedience emanate from the soul or from the body of Adam ? Was it the mental act of Adam, or the putting of that mental act into practice that constituted the disobedience, and, therefore, the sin of our ancestor ? Let us bear in mind that there is not only the outward act of which Adam was guilty, to be considered, but there would also exist the determination within his soul to violate the Divine injunction. We have the invisible operation of Adam's mind, which ends in a full determination to set his will in array against the will of God, and the eating of the fruit which subsequently followed, was merely the visible manifestation, or completion in act, of that resolution to which he had previously arrived. The moment Adam set his own will in opposition to the Divine will, and determined at all hazards to partake of the fruit of the tree from which he had been commanded to abstain on penalty of death, that moment he became a sinner. What evil thoughts soever arise in the mind, and so influence the will that any vicious intention in particular would be carried into effect, unless prevented by some external cause, such a man is in the sight of God as much a sinner as if his vicious intention had assumed the practical character. We have authority for speaking in this manner from what our Lord Himself has taught us in His Sermon on the Mount. Our Sa-

viour addressed His hearers in these words: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (See Matt. v. 27, 28.) St. John also speaks to the same purpose, saying (I. John iii. 15): "Whosoever hateth his brother is a murderer." We here learn that the sin mainly lies in the turpitude of the mind. Though a man never perpetrated the crime of murder, yet he may nevertheless be to all intents and purposes a murderer in his heart and in the sight of God. He may also be an adulterer, though he never committed the foul deed. In reference then to the offense of Adam, we may observe that as soon as he had resolved to be disobedient to the prohibition imposed upon him, his sinful act was mentally completed. Before he moved a finger to take the fruit offered to him the whole process of guilt was incurred. The receiving of the fruit and the eating of the fruit were merely external manifestations of the state and working of Adam's mind. That which existed in his soul did, by virtue of that act, assume a visible form. I have mentioned these points to show that it was the soul of Adam that sinned and became guilty before God, and what was done by his body in the subsequent act of eating the fruit was manifestly done in obedience to the dictates of the soul. Under no circumstances whatever could the animal frame or body of Adam be otherwise than an instrument or servant acting a subordinate part in direct obedience to the will of his soul. It is the prerogative of the mind or soul to command, and the province of the body to carry out such command. Then, since it was the soul of man that sinned, and since an atonement for such sin was to be made on the principles of justice, it most assuredly ought to be the soul of man that should make the atonement. If the above view be correct, we are justified in concluding that it would be unfair and unreasonable to punish the body for the guilt of the soul; while the latter, the real and responsible offender, should be allowed to escape punishment altogether. I may, however, be told that the mental

anguish endured by Christ in the garden of Gethsemane was sufficient to make full expiation for human transgression. Had such been the case, the mental suffering prior to His crucifixion would have precluded the necessity of His physical death; but since the distress of soul He experienced did not prevent His physical death, we are quite sure that no atonement was thereby effected. Let us now inquire whether we have any grounds for believing that the sacrifices of the *Old Testament* pointed to the fact that Christ was to make full atonement in the next world for the guilt of man. In discussing this subject, it appears to me absolutely necessary to distinguish between the *sacrifice*, and the *act* or *feature* in the sacrifice which actually constituted the atonement.

A careful examination of the directions given for the institution of the Jewish Passover, will make it appear that the above distinction is well founded, and of the greatest importance in ascertaining what really made the atonement. In the Book of Exodus (xii. 6, 7, 8, 13), we read these significant words: "And ye shall keep it (the lamb) until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." Here we learn that the Israelites were enjoined to select certain lambs or kids of a specified age, to kill them at a particular time in the evening of an appointed day, to eat them after being roasted, and to sprinkle the blood upon the upper and side posts of the doors of their respective houses. A promise was also made that the blood should be a token to those in the house, and that when the destroying angel saw it he would not inflict any punishment upon them. Now we may justly inquire whether compliance, on the

part of the Israelites, with all these conditions, was essential for their deliverance from destruction, whether a part would have been deemed sufficient, or whether the carrying out of one of the particulars to the virtual exclusion of the rest secured their safety.

It is perfectly clear to every unprejudiced mind, that the children of Israel were not in any way rescued from the hand of the destroyer simply by the slaying of the victim, for if the shedding of the blood as such had been attended with that degree of efficacy, there certainly would have been no need either for eating the lamb or for sprinkling its blood. The salvation of the firstborn of the inmates within the Israelitish houses could not be ascribed to the mere partaking of the victim after it was roasted, because the feasting on the sacrifice necessarily presupposes expiation, and, therefore, reconciliation between the Creator and the creature. On this account we speak of the Lord's Supper as a Eucharist, that is, a thanksgiving in commemoration of mercies already vouchsafed to us. Again, if the deliverance from the hand of the destroying angel had entirely depended upon the eating of the lamb, then all the unclean persons, infants and invalids, must have been excluded, for they would either be incapable of or disqualified for participating in the sacrificial meal. Then, since it was neither the selecting of the lamb for sacrifice, the offering of the lamb, the act of killing the lamb, the dying of the lamb, the death of the lamb, nor the eating of the lamb, that caused the angel of God to spare the lives of the Israelites, it must have been the *sprinkling* of the victim's blood. The salient point in the whole narrative, and that which procured the safety of the people, was the sprinkling of the blood upon the door posts. Let us carefully weigh the destroying angel's words, and then no mistake as to their meaning can arise. He did not say, when I see you killing the lamb, or feasting upon it, "I will pass over you;" but, "When I see the blood," "I will pass over you, and the plague shall not come upon you to destroy you." Though the slaughtering of the animal was essential to the obtaining of its blood, yet in that slaughtering there was no atoning

efficacy in the sight of God; for if expiation had thereby been effected, the subsequent act of sprinkling would have been superfluous. The eating of the sacrifice, as already shown, indicated reconciliation and peace between the destroying angel and the people of Israel.

Now the slaying of the lamb offered in sacrifice would, of necessity, precede the sprinkling of the blood. In other words, the sprinkling of the blood could not take place till *after* the death of the victim. Hence it must follow conclusively, what has been pointed out before, namely, that it was neither the dying of the victim nor the death of the victim, but something subsequent to both which effected the deliverance of the inmates of the Jewish houses in Egypt, and that subsequent something was *the sprinkling of the blood*. The slaying of the animal to be sacrificed was required in order to obtain that blood with which the *expiation* had to be made. In the Book of Leviticus (xvii. 6, 11) we thus read: "And the priest shall *sprinkle* the blood upon the altar of the Lord at the door of the tabernacle of the congregation." "For the life of the flesh is in the blood: and I have given it to you upon the altar (that is, to be sprinkled upon the altar) to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." We see the same sort of language here, and, the same great truth inculcated, namely, that something must be done *after* the death of the animal in order to effect the atonement. The dying and death of the victim were only preliminaries to the expiation of sin, but did not in themselves expiate it. It was the sprinkling of the blood subsequent to the death of the victim that effected the work of the atonement. The Israelites might have slain all the lambs and kids too throughout the whole land of Egypt, and even drenched the whole country with the blood of those victims, but all this would have been of no avail, neither would it have saved them from the threatening slaughter. It was the sprinkling of the blood, and that alone, which saved them from being involved in the general destruction. The sprinkled blood was a token to the Israelites and a sign to the destroying angel.

CHAPTER XXI.

The subject of expiation continued—The atoning efficacy of the Jewish sacrifices consisted in the sprinkling of the blood—The view that the atonement was completed on the cross contradicted by the typical import of the two goats on the Jewish day of atonement—The different explanations given of that portion of Leviticus, chapter xvi., which refers to the two goats—These explanations shown to be erroneous—Why were goats selected on this particular occasion to be sacrificed?—Why did the Lord order neither more nor fewer than two goats?—What reason was there for casting lots?—These questions fully and satisfactorily answered—The slain goat typical of Christ's physical death, and the scapegoat prefigured His descent into Hades.

WE may continue in this chapter the subject of expiation, by quoting a passage from the Epistle to the Hebrews (ix. 19-22), where the apostle thus writes: "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without the sprinkling of blood there is no remission." The reader will observe that I have translated *αἱματεκχυσία* (*aimatekchysia*) not the "shedding of blood," but the "sprinkling of blood;" because such is manifestly the sense required by the text.

Strictly speaking, we may shed blood without sprinkling it, but we cannot sprinkle the blood without having previously shed it. Now, since the sprinkling of blood alone, and apart from any other portion of the sacrificial rite, is so frequently mentioned as that which made the atonement, while no such expiatory value is ever ascribed

to the rest of the sacrificial rites, independently of the sprinkling of blood, we are bound to conclude that the atoning efficacy of the sacrifice consisted in the sprinkling of the blood. This fact, too, carries reason along with it, for it was at once a direct application of the cleansing element to that which required purging; while the slaying of the victim simply did not include any such application. Hence we perceive the necessity of accurate distinction between the sacrifice itself and that which actually effects the atonement. Though both are connected, and the one cannot be procured without the other, yet the latter, through a divine appointment, certainly possesses a virtue which does not belong to the former.

In order to strengthen our view that the great work of the atonement was not completed on the cross, we shall now submit to the consideration of the reader the typical import of what was done with the two goats on the day of atonement. The leading points connected with these goats we find recorded in the Book of Leviticus (xvi.), and there can be no question as to the important significancy of them. Concerning the goats the word of God thus speaks :—"And he shall take the two goats, and present them before the Lord, at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin-offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness. And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go

the goat in the wilderness. And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments which he put on when he went into the holy place, and shall leave them there: And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself and for the people. And the fat of the sin-offering shall he burn upon the altar. And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp."

The explanation given of this remarkable portion of Scripture by those who maintain that the sufferings of the Redeemer ended with His crucifixion is twofold. One class of expositors regard the goat which was slain as the *piacular victim*, and the scapegoat as indicating the complete and effectual removal of sin, consequent upon the death of the first goat. The other class of Scriptural expounders, among whom we find Bishop Patrick, to whose valuable commentary I have already referred, view the dead goat as setting forth the atonement by Christ's physical death, and the scapegoat as designed to prefigure the resurrection of Christ. It will now be my duty to examine these opinions which have been so generally and eagerly received and adopted by Christians, and the reader need not be surprised to find, on investigation, that they are not only erroneous, but they really contradict the word of God Himself.

Now, touching this extraordinary narrative about the goats and the important typical bearing, I have to ask and answer the following questions:

1. Why did God command *goats* to be sacrificed in order to set forth the great work of the atonement which was to be effected by the death of His own Son?

2. Why did He order neither more nor fewer than *two* goats?

3. What reason was there for casting lots in order to determine which should be the most suitable for the sin-

offering, and which for the scapegoat? Would not one goat have answered either purpose?

It appears to my mind that this mode of proceeding is the best way to arrive at the truth of the matter; for there certainly must have been some very cogent reasons why goats and not sheep should have been chosen on the great day of atonement. We should not forget that the sacrifices offered on the day of atonement were more striking representations of the expiation made by Christ than any other; and the two goats in their complete prefiguration of this atoning death must be placed at the head of all the sacrifices.

The first question to be considered is, why goats were selected in preference to other animals.

Goats were chosen because, in prophetic language, and, indeed, in the Scriptures generally, they signify bad and wicked men; while sheep denote good men. Two texts will suffice to prove the truth of this assertion. In the Book of the Prophet Ezekiel (xxxiv. 17), God thus speaks: "And as for you, O my flock, thus saith the Lord God: Behold, I judge between cattle and cattle, between the rams and the he goats." This distinction is also recognized in the Gospel of St. Matthew (xxv. 31-33), where our Lord thus speaks: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: And before Him shall be gathered all nations: And He shall separate them one from another, as a shepherd divideth his sheep from the goats: And He shall set the sheep on His right hand (the position of honor), but the goats on the left" (the place of disgrace and condemnation). These passages of Scripture show that sheep and goats signify respectively the righteous and the wicked, the good and the bad, and also those who shall be finally saved, and such as are to be eternally lost.

Then since goats, in the language of Scripture, signify wicked men, and sheep good men, we can easily perceive why the former, instead of the latter, were appointed to be sacrificed on the "day of atonement." Sheep or lambs would do very well to indicate the innocence and sinless

nature of the Redeemer and His absolute fitness to be made a propitiation for the transgressions of mankind, and even, to some extent, foreshadow Him as a substitute for men, but beyond these limits they could not go. On the other hand, goats set forth the real substitution, and their being chosen was designed to prefigure the actual identification of Christ with sinners, or to demonstrate the fact that He, "who knew no sin," was to become a substitute for sinful man, and to bear the punishment due to his iniquities. The goats, in fact, could represent Christ only in His sacrificial character, or while He *was making expiation* for human transgression. Sheep, therefore, point out the *qualifications* of Christ for making satisfaction for sin; the goats go further and represent Him in the very *act of making* the atonement. Inasmuch, then, as the goats foreshadowed Christ only in His connection with and substitution for sinners, it is manifest that His resurrection could in no way be typified by the scapegoat being led into the wilderness. Substitution ended with the liberation of the Redeemer from Hades. Let the reader be doubly cautious to distinguish between what was done for us by our Lord in the way of substitution, and what He did on our behalf without substitution. Christ died for our sins that we should *not* die; and He rose again from the dead, not to prevent, but to insure our resurrection.

Had Christ risen from the dead *as our substitute*, or in the exact sense in which He died for our sins, there would have been no physical resurrection for us. Hence the moment that the pains of death or Hades were loosed, that very moment there was an end of substitution. Christ died to save us from death, and rose again from the dead as the first-fruits of our resurrection. So long as Christ was under the power of death, so long was He dealt with as if He had been a sinner, and in that capacity He was represented by the goats; but further than that point they could not typify Him, because they signify wicked men only, whereas the Redeemer on His deliverance from the prison of the lost, ceased to be numbered among the wicked. Then, since the goats are used only

as the representatives of the wicked, it is perfectly certain that they could no longer foreshadow Him after He had ceased to be ranked among sinners. Hence we may now see the propriety of goats in particular being appointed for sacrifice on the "day of atonement."

We have to inquire, in the second place, why neither more nor fewer than *two* goats were required. The fact of two goats being demanded to typify our Lord in His expiatory character is fatal to the views of those who imagine that His sufferings culminated on the "accursed tree." We may rest fully satisfied that two were appointed, because one was found absolutely inadequate to make a full adumbration of those realities which were to be accomplished by the sacrifice of the Son of God. Three goats, and consequently any number in excess of that, would have been too many to foreshadow the grand scheme whose future fulfillment had been definitely fixed in the Divine mind. Hence the reason for there being two, and only two, goats.

Though there were two goats, yet they made only one sin-offering; for in verse 5 we read these words: "And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering." They were (according to what the Rabbis tell us in Joma, cap. 6) to be of the same color, the same stature, and the same price. As both were intended for the expiation of the sin of the people, what part in the redemptive history of the Saviour did they respectively foreshadow? The goat, which was slain, represented the death of Christ on the cross, and if His sufferings had been finished on giving up the ghost, the one goat would have been amply sufficient to foreshadow that great event. The Saviour having a still more formidable ordeal to undergo, it was necessary that that ordeal should be typically pointed out, and we find this effected by the scapegoat. The putting of all the iniquities of the Israelites upon the head of the live goat by the hands of Aaron, whereby the animal became their substitute, was designed to prefigure the imputation of the sins of the whole world to Christ, and to indicate His substitution for guilty man. After all the sins of the

Israelites had been laid upon the scapegoat, it was led away into the wilderness, to a land not inhabited, and this forcibly represents the Messiah laden with the sins of all men going into the miserable regions of Hades and there suffering the punishment due to guilty man. Though Christ was absolutely innocent in reality and in the sight of God, yet, being a "Substitute" for sinners, He was necessarily regarded as guilty in the eye of the law.

To which of the goats is the work of the atonement attributed? Let the Bible itself answer the question. These are the words of Scripture: "And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin-offering; But the goat on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness." Now, a mere glance at this passage from the word of God cannot fail to satisfy the reader that no expiation is ascribed to the dead goat; the atonement is declared to be made by the *living* goat. Then, just as expiation for sin was made by the *living* goat, and that too after the other goat had been slain, so in like manner did the Messiah after His crucifixion, and, therefore, in His disembodied state, make atonement for human transgressions. We therefore see that the physical death of the Saviour was only the means or channel for reaching that state in which the great work of the atonement was to be effected. We also learn, too, that expiation for man's guilt did not take place in this world, but in that prison reserved for the lost in the next world.

To assert, then, that the slain goat was the piacular victim, or to affirm that the scapegoat represented the resurrection of Christ, is to contradict the express testimony of Scripture. Had the scapegoat been intended to prefigure the resurrection of the Messiah, it ought to have been first led into the distant part of the wilderness, to signify the banishment of the disembodied Spirit of Christ into Hades, and then after a specified time it should have been brought back to the place from whence it previously started. The resurrection of Christ implied His *return*

to this world; but where in the Bible do we read of the scapegoat coming back from the uninhabited land into which it was taken? No intimation whatever of the scapegoat's return is to be found in the word of God. We might as well affirm that Christ rose from the dead *before* He made the expiation for our sins, as to say that His resurrection was foreshadowed by the leading of the scapegoat into the desert.

In the third and last place, we have to show why lots were cast, to ascertain how each goat was to be disposed of on the "day of atonement."

The casting of lots upon the two goats implied the fitness of both for either phase in the sin-offering, and was designed to set forth in a symbolical manner the innate fitness of Christ, both in body and soul, for expiating the sins of the whole world.

CHAPTER XXII.

The typical import of "the sprinkling of the blood"—The two goats typified the "deaths" spoken of by Isaiah in reference to Christ—The goat whose blood was shed represented Christ on Calvary, the scapegoat prefigured Christ in Hades—The doctrine of substitution inculcated by the sin-offering of the two goats—The exact meaning and import of "wilderness" to which the scapegoat was banished—Another reason why Christ suffered in Hades, is that the people of the old as well as those of the present world may, on the judgment-day, bear testimony to the atonement effected by His sufferings—Texts considered which seem to favor the opinion that Christ's sufferings terminated in this world—The Scriptural meaning of eating the flesh of Christ and drinking His blood.

HAVING in the course of the preceding chapter considered the typical import of the two goats, and shown from the Scriptures of truth that it was not the dead but the *living* goat with which the atonement was made, I must now invite the reader's attention once more to the *sprinkling* of the blood of the other victims offered in sacrifice. As the *sprinkling* of the blood possessed atoning efficacy, and yet the sprinkling could not take place till the animal had been put to death, it must be understood as pointing in a typical manner to the fact, that our Lord was to make atonement for the sins of mankind after His death on the cross, and therefore during His disembodied state in the prison of Hades. I may also state here, that it was the opinion of the ancient Hebrews that the essence of a sacrifice consisted in the *sprinkling* of the blood. It is not improbable that "the sprinkling of the blood" may, in a secondary sense, figuratively denote the application of the merits of Christ to the soul of the believer. The reasonableness of this doctrine can scarcely be denied, when we reflect that it was Adam's soul or superior nature that sinned, and

therefore, to be just and to act justly, it was the soul of Christ with which the atonement ought to have been made. If it were right and proper that expiation for sin should be effected in that nature which originally incurred the guilt in question, it must be doubly right and proper to demand expiation from the soul whence the disobedience and sin emanated. The soul of the first Adam sinned; the soul of the second Adam atoned for that sin. Adam set his will in opposition to the will of God, and that fact accounts for our Lord having said (Luke xxii. 42), "Father, if Thou be willing, remove this cup from me: nevertheless, *not my will*, but *Thine, be done*." The first Adam would do his own will in express violation of a negative command, whereas the second Adam came not to do His own will, but the will of Him that sent Him. (John vi. 38.)

The view here taken in reference to the goats is confirmed by the prediction in the Book of the Prophet Isaiah, which foretold that our Saviour would make "His grave with the wicked and with the rich in His death." It has been shown, in a former part of this work, that the word translated "death" is plural in the Hebrew, and there seems every reason for concluding that the two goats figuratively represented the two "deaths" of which the prophet spake. The two goats solemnly consecrated and devoted to be sacrificed constituted *only one* sin-offering, yet both were essential in order to shadow forth the two distinct phases in the sacrifice of Christ. In the goat whose blood was shed we see the death of the Messiah on Calvary: in the scapegoat laden with the sins of the people and removed into the distant wilderness, we behold the Blessed Redeemer banished from the presence of God, and suffering, in the prison of Hades, the punishment due to our sins. The laying of Aaron's hands upon the head of the goat, and the transferring of the people's sins to it, can only be regarded as the most vivid illustration of the imputation of our sins to Christ, and of his suffering in our stead the punishment due those sins. Not only is the doctrine of substitution inculcated by the two goats, but

substitution of the most complete character. This statement is proved by verses 21 and 22 of the chapter under consideration. These are the words: "And Aaron shall lay both his hands upon the head of the *live* goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities unto a land not inhabited: And he shall let go the goat in the wilderness." The fullness and completeness of the atonement are indicated by the fact that *all* the *sins*, all the *iniquities*, and all the transgressions of the children of Israel were to be laid upon the goat. The threefold description of wickedness above mentioned must be understood as including every species of sin that any man is capable of committing against the law of Almighty God. In laying his hands upon the head of the goat the high-priest uttered (according to what we are told in Joma, cap. 6, sect. 2) this prayer: I beseech Thee, O God, this people, the house of Israel, have done wickedly, and been rebellious, and sinned before Thee. I beseech Thee now, O God, expiate the iniquities, the rebellions, and the sins which Thy people, the house of Israel, have done wickedly, transgressed, and sinned before Thee. According as it is written in the law of Moses Thy servant (Lev. xvi. 30), "on that day he shall make an atonement for you, to cleanse you that you may be clean from all your sins before the Lord." As soon as the high-priest pronounced the incommunicable name Jehovah (Lord), which is the final word in the prayer, all the priests and the people in the court fell upon their faces and worshiped, saying, "Blessed be the Lord; let the glory of His kingdom be forever."

The Hebrews tell us that the wilderness into which the scapegoat had to be led was called Tzuk, and that it was situated ten miles from Jerusalem. The command was to take the goat אל-ארץ חוריה "into a land not inhabited." In the LXX. we have εἰς γῆν ἄβυστον, "into an inaccessible country;" and in the Vulgate the words are

rendered *in terram solitariam*, "into a desolate land." The exact meaning of the Hebrew word *gezera* is not brought out either in the *Authorized Version*, the *Septuagint*, or the *Vulgate*. It is derived from גזר, which signifies (1) *To cut off, to divide*; (2) *To eat up, to devour*. It is easy then to see that that portion of the desert into which the man was instructed to convey the scapegoat must have been characterized by two remarkable features, namely, it was *cut off* from habitable countries, *and naked or devoid of herbage*. It would seem, indeed, from its isolation and barrenness, to denote a desolate and inaccessible region, which was rather under the curse than the blessing of Heaven. This condition of the scapegoat, in the very worst part of the wilderness, is most assuredly a striking picture of our Lord's terrible state in the unseen world! From some texts of Scripture it would appear that a desert was regarded as the abode of evil spirits, and this would still more strongly represent that part of Hades in which the lost dead are confined. (See Isa. xiii. 21; St. Matt. xii. 43; Rev. xviii. 2.) It is also worthy of remark that גזר, *to cut off*, is used concerning our Lord in the Book of the Prophet Isaiah (liii. 8), where we thus read: "He was cut off out of the land of the living." Another probability to be assigned for our Lord's having suffered the "pangs of Hades" was, that all those who had departed this life in their sins prior to His first Advent, might become historically acquainted with the fact of His atoning death, and thence be led to see the justness of that sentence which shall be pronounced upon them at the day of judgment. In consequence of the twofold death of Our Lord, no man, whether he belonged to the old world or the present world, can plead ignorance of the great and solemn truth, that the blood of Jesus was shed for him. According to the words of St. Peter, our Blessed Lord was, during His separate state, among the disembodied spirits of those men who perished at the deluge, so that the people of the old world, as well as those of the present world, must bear testimony to the atonement effected by the sufferings of Christ. The consciousness of this great fact will, at

the day of final accounts, render the wicked, like the man without a wedding garment, absolutely speechless.

We must now pass on to notice a few texts more which are supposed to point to the termination of the Redeemer's sufferings in this world. In the Book of Deuteronomy (xxi. 22, 23) we find these words: "And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day (for he that is hanged is accursed of God); that thy land be not defiled, which the Lord thy God giveth thee." And in the Epistle to the Galatians (iii. 13) we thus read: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree."

The custom of suspending criminals among the ancient Hebrews, is not to be regarded as identical with crucifixion among the Romans. The latter used to place the offender upon the cross *alive*, and leave him there till life became extinct; whereas the former, after putting the criminal to death by stoning or otherwise, suspended his dead body on a tree. The Romans, in fact, suspended the *man*; the Jews, on the contrary, merely suspended the *body* of the man *after* he was dead. Was it, then, the *body* or the *soul* of the culprit, or *both*, that were *accursed* of God? This question must be answered before we can ascertain the precise import and full meaning of these Scriptural declarations. The malediction could not be carried out by the suspension of the corpse on the tree, since that was the effect and not the cause of the curse. It is evident that the crime led to the curse, and the curse brought the suspension. It is equally clear that if there had not been any crime there never would have been any ignominious death, and if there had never been an ignominious death there could not have been a suspension of the criminal's dead body. Then, since we are assured upon the authority of the Bible that whosoever hangeth upon a tree is "accursed of God," and that the malediction does not refer to the culprit's body, we are

bound to conclude that it is the *soul* of the criminal which was subjected to the curse of God *after* its separation from the body. The ancient Jews did not believe that the curse was fulfilled by hanging the culprit upon a tree, neither, indeed, could it be, but by the infliction of punishment upon the culprit's *soul after dissolution*. These facts are strong testimonies to the view here taken, namely, that Christ suffered in Hades for the accomplishment of human redemption. To attempt the chastisement of a man's mortal remains on account of a crime previously committed by the man himself would be a revolting exhibition of malice, pusillanimity, and vindictiveness which could under no circumstances whatever be ascribed to Almighty God.

Another text of Scripture requiring a short notice in this chapter is written in the First Epistle of St. John (i. 7), where we have these words: "The blood of Jesus Christ cleanseth from all sin." The reader will at once perceive that this text must be understood, not in a literal, but in a figurative sense. The blood of Jesus Christ presupposes His death, and therefore indicates His life or soul as being separated from the body. When it is said in the Bible, therefore, that "the blood of Jesus Christ cleanseth from all sin," we are to understand that the disembodied soul of Christ while in Hades made the most ample satisfaction for human transgression, and that its atoning efficacy is still going on, and that it will continue to do so till the end of the world. It is not said "the blood of Jesus Christ" *did* or *will* "cleanse from all sin;" on the contrary, we have this significant declaration in the present tense: "The blood of Jesus Christ *cleanseth* or *is cleansing* from all sin." We see, then, the continuous efficacy of that blood of Christ which figuratively represents His soul. One or two passages from the word of God will prove that the blood is used for the soul or the life. In the Book of Leviticus (xvii. 11) we have these words: "For the *life* or soul of the flesh is in the *blood*: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." Again, in the Gos-

pel of St. John (vi. 54, 55) the Redeemer speaks after this manner : " Whoso eateth my flesh and drinketh my blood hath eternal life ; for my flesh is meat indeed, and my blood is drink indeed." For a right understanding of this last text, we must be careful to note that our Lord speaks of Himself in His sacrificial character, and in no other. This is manifestly implied by eating His flesh and drinking His blood. Now it is quite clear that if Christ's flesh and blood are separated from each other, and they must be separated before the former can be eaten and the latter drunk, He must Himself be in a state of death. To eat the flesh of Christ, then, and to drink his blood, is to believe in the atoning efficacy of His death and to put one's whole trust and confidence in it alone for pardon and salvation. Hence our Lord says (John vi. 47), " He that believeth in me hath everlasting life ;" which words distinctly teach that *to believe in the Son of God*, and *to eat His flesh and drink His blood*, are identical in signification.



CHAPTER XXIII.

The doctrine of "Substitution" defended—Christ a consenting party in the work of redemption—God the Father not vindictive in offering up His Son—Love and mercy actuated the Son in offering Himself up—Love and mercy alone must be ascribed as the cause which moved the Father to permit the Son to be sacrificed—"Substitution" cannot be denied on the ground that the substitute has not suffered all the consequences entailed through the offender's disobedience—Adam and Christ the representatives of human nature—The disobedience of Adam and the obedience of Christ contrasted—The question as to the length of time Christ suffered—The reasons generally given why Christ descended into Hades considered—The absurdity and futility of transubstantiation.

BEFORE leaving the subject of the atonement, we feel bound to say a few words in answer to other objections which have recently been advanced against the doctrine of "Substitution." The doctrine of "Substitution" is objected to on the ground that it represents God the Father as cruel and vindictive in delivering up His innocent Son to suffer the punishment due to guilty man. This objection is one-sided and superficial, inasmuch as it entirely overlooks the prominent fact, that Christ was a willing and consenting party to the undertaking of human redemption. This is manifestly implied in many passages of Scripture, three of which I shall adduce. In the Gospel of St. John (x. 18) we have these remarkable words: "No man (literally, no one) taketh my life from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." Again, in the Epistle to the Hebrews (ix. 14) it is written, that Christ "through the Eternal Spirit offered Himself without spot to God." And in the same Epistle to the Hebrews (x. 12), we read to this purpose: "But this man, after He had offered one sacrifice for sins forever, sat down on the right hand of God." These three texts cited from the

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Bible prove, to a demonstration, that the death of Christ was a voluntary death. We cannot perceive a shadow of compulsion in any one step of the Saviour's redemptive history. Now, considering that our Blessed Lord, so far as His Divine nature was concerned, had nothing to gain by redeeming man from eternal perdition, what could have induced Him to undergo such unprecedented degradation and such unparalleled sufferings in order to accomplish so stupendous a work? Infinite love and boundless mercy must have moved the Divine Being to procure man's everlasting salvation. No other cause can be assigned. Then, since love and mercy alone moved the Son of God to offer Himself to the Eternal Father as a sacrifice for human transgression, how can it be said that he was treated either with cruelty or vindictiveness? His having voluntarily presented Himself as an immolation on the altar of God, excludes every idea of compulsion, or coercion; and if there were neither compulsion nor coercion connected with the act, we are constrained to infer that the entire responsibility rests with Him who first manifested His willingness to become a substitute for sinful man. In the suffering inflicted upon the Son there was, therefore, neither unfairness nor injustice. Can cruelty be laid to the charge of the Father? We answer with an emphatic no. Bearing in mind that the Messiah was God's Son, His only Son, and His Beloved Son, we can be at no loss in ascertaining the moving cause by which the Father was induced to deliver up His Beloved One as a ransom for the sins of a lost and ruined world.

Nothing but love and mercy can be ascribed as the cause which moved the Father to permit His only begotten Son to be made a propitiation for the sins of the human race. The truth of this assertion we learn from Scripture, for it is therein written (John iii. 16), "God so loved the world (meaning mankind) that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." To assert, then, that the Son of God was ill used in becoming a "Substitute" for man, or to affirm that the Father was cruel and vindictive in the acceptance of such "Substitution," is a gross

misrepresentation of the whole facts and nature of the case. Every phase in human redemption is stamped with the love and mercy of God the Father, God the Son, and God the Holy Ghost. These facts, I trust, sufficiently answer the first objection.

The doctrine of "Substitution" has also been ridiculed and even scouted, because Christ did not suffer in His own person each phase and every degree of punishment that man has been compelled to undergo. These objectors imagine that there can be no such thing as "Substitution," unless the substitute bear the entire consequences entailed through the offender's disobedience. I give a most unqualified denial to the soundness of this objection, add· consider it unreasonable, unphilosophical, and unscriptural. I venture to assert that there is scarcely an instance on record in which the entire punishment due to the guilty was, or ever could be, inflicted upon the "Substitute." Let us illustrate this by example. Supposing a certain debtor owed his creditor a large sum of money, and in consequence of not having the wherewithal to pay the amount, was cast into prison, and compelled to remain there until the debt was liquidated. It is manifest that his incarceration will be prolonged till there shall have been a settlement of the account. Granting that the man thus treated has a wife and family dependent upon him for support, and assuming that he had the feelings and affection that a husband and a father ought to have, who can measure the anguish, distress, and misery both of the prisoner and his wife and family so long as he is detained in custody? Now, supposing further that some friend, out of love to the debtor, and moved by pity for the wife and children, should undertake to pay the whole amount in money, or, indeed, submit to imprisonment for a time until he had procured the means essential to satisfy the demands of the creditor, would any one imagine for a moment that the "Substitute" could feel one jot of the pain and punishment which the debtor, and his wife and helpless children, must, of necessity, experience? His imprisonment, on the contrary, would be rendered more tolerable from a consciousness of the fact that in thus suffer-

ing he was doing a noble, unselfish, and generous deed, in causing a whole family to be delivered from ignominy, wretchedness, misery, and starvation. Would it, therefore, be logically true to deny that there had been any "Substitution" made, merely because the innocent party did not suffer *all* the consequences necessarily arising from the inability of the debtor to settle his creditor's account in due time? It is impossible in the very nature of things that the innocent, in becoming a "Substitute" for the guilty, should undergo, in its various ramifications, all the punishment that would be inflicted upon the offender himself. Men repent, feel remorse, experience shame, and are occasionally driven almost to desperation, in consequence of the sins they have at certain times committed; but our Divine Master could not have had any such feelings. His righteous soul could not have been distressed by any one of them. Never having been guilty of sin, He could not, properly speaking, repent; and never having failed to fulfill any part of God's law, it was impossible for Him ever to promise amendment of life. We see, then, the unreasonableness of expecting the innocent "Substitute" to suffer, in every particular, the punishment which the guilty, if left alone, must of necessity undergo. In determining the real merits of a case of this nature between the lawgiver and the lawbreaker, it is of prime importance to ascertain the essential point that constitutes the *offense*, and accurately to distinguish between it and any consequences that may flow directly or indirectly therefrom. Though there exists a connection between them, they are, nevertheless, as radically distinct from each other as cause and effect. In dealing with the doctrine of "Substitution" our attention should be mainly fixed upon the *former*, while we should not be altogether regardless of the latter.

The sin committed by Adam, which involved himself and his posterity in guilt, consisted of one offense, namely, the violation of a negative command. Through that single disobedient act all men became subject to physical death in this world, and liable to eternal death in the next world; and if nothing had been done by way of reparation, the

whole human race must ultimately have been consigned to the everlasting punishment of hell. Now, in order to make atonement for the sin thus committed by our forefather, and at the same time to satisfy the violated law and the justice of God, the question is this: What degree of punishment and what length of time ought the "Substitute" to have suffered? In answering this question we must maintain the distinction before intimated, between the original disobedient act and the ultimate consequences to which that disobedience would, if not atoned for in due course, necessarily lead. In making reparation for the law as violated by Adam, it was indispensable that the "Substitute" should pay the penalty incurred by that one unlawful act.

Now, there are degrees in guilt and condemnation, and while we believe that sin unrepented of will in the end lead to the everlasting torments of hell, we are bound, however, to regard such extreme punishment not as an *immediate*, but rather as a final consequence of man's original transgression. In showing how Christ bore the punishment due to man's sin, or became his "Substitute," we must remember that both the first Adam and the second Adam were respectively the representatives of *human nature*. What Adam did in his own person was virtually, therefore, the act of human nature, and in like manner that which was done by our Blessed Lord in His redemptive character as the representative of our common nature, is regarded in the sight of God as having been effected by the totality of mankind. Christ being the embodiment of human nature, His merits extend to all men, and, consequently, His death is our death, and His resurrection the cause of our resurrection. One or two examples will serve to illustrate these facts. When God told Adam that he should, in consequence of his disobedience, die, and return to that dust from which he had been taken, He did not pronounce the sentence upon Adam's *person* simply, but upon *human nature* at large. Hence all men, even the best men, are subject to mortality, and in due course revert to the dust, after the example of their progenitor. Had the sentence been leveled against the per-

sonality of Adam instead of human nature, which he represented, Adam *alone* would have died; while all his posterity must have been free from death. This great truth will be more fully developed by noticing a text in the Epistle to the Hebrews (vii. 4-10), which evidently bears on this subject. The apostle thus speaks in the portion of Scripture under examination: "Now consider how great this man was, unto whom even the Patriarch Abraham gave the tenth of the spoils. And, verily, they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: But he whose descent is not counted from them, received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better. And here men that die receive tithes; but there he received them of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him." The event to which the apostle alludes is narrated in the Book of Genesis (xiv. 18, 19, 20), where we learn that on Abraham's return from the slaughter, he was met by Melchisedec, from whom he received bread and wine: and then gave Melchisedec the tenth part of all that he had. Then, inasmuch as Abraham gave to Melchisedec the tithes of all that he had, the apostle informs us that Levi, through Abraham, paid tithes, because he was in the loins of his father Abraham at the time that the latter paid them to Melchisedec. Levi was the fourth generation from Abraham, and yet he is regarded as having virtually done that which actually took place many years before he was born. In a similar sense, then, that which was done by Adam as a representative character, was done by human nature; and that which was effected by Christ as a representative character of man, was also effected by human nature.

We should not forget that all the personalities are included in the nature, and, therefore, whatever was done by the latter must of necessity have been effected by the

former: and on this account it is that the merits of the Redeemer are commensurate with the effects produced by the disobedience of Adam. The foregoing remarks will sufficiently explain such passages as the following, in which we plainly see the twofold aspect in which mankind were represented by the first and second Adam:—

“Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of Him that was to come.” (Rom. v. 14.)

“For as by one man’s disobedience the many were made sinners, so by the obedience of the one (meaning the man Christ) the many shall be made righteous.” (Rom. v. 19.)

“For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.” (I. Cor. xv. 21, 22.)

“The first man Adam was made a living soul; the last Adam was made a quickening spirit.” (I. Cor. xv. 45.)

Since the wisdom of God saw fit to treat all men as sinners in consequence of the disobedience of the one man Adam; it was only just in the nature of things that all men should be conditionally credited with the benefits arising from the obedience of Christ.

Hence in the Epistle to the Romans (xi. 32), we have this declaration: “For God hath concluded them all in unbelief, that He might have mercy upon all.”

The final question respecting the atonement made by the Redeemer in Hades still remains to be answered. This question is in reference to the length of time during which He suffered anguish in the dungeon of the lost. I am constrained to say a few words on this part of our subject, because it has been denied that three years could be justly regarded as an equivalent to the everlasting sufferings of all men in the region of hell. Then, if three years’ suffering of the Messiah cannot be considered equal to the human race enduring the endless torments of hell, much less will three days and three nights’ anguish in the nether world be viewed as a satisfactory compensation; and if the preceding penal periods be re-

jected as insufficient to meet the demands of stern justice, we cannot for one moment imagine that full expiation for sin was made by our Lord's suffering six hours on the cross. The objection can in no way be answered upon the ground that Christ was both Divine and human, since it was not His Godhead, but His manhood that suffered; neither will the objection be met by taking into account the innocence of His nature and the spotlessness of His character, because both were essential qualifications for His becoming a sacrifice. It was indispensable that He, as a propitiation for the sins of men, should be without blemish and without spot. Those who believe the atonement received its completion on the accursed tree tell us that Christ descended into hell or Hades to fulfill one of the conditions of human nature, which is, to go after death into Hades and remain there till the general resurrection; that He remained in that region till the third day to prove the truth of His death; that He stayed no longer than the third day lest "His flesh should see corruption."

These reasons for our Lord's descent into Hades and His stay for a limited time among the departed are, in my judgment, neither conclusive nor satisfactory, and therefore I must be permitted to express my dissent from them. Granting that the going of souls after death into Hades is one of the conditions of human nature, yet it is by no means an absolute condition, since the whole world of human beings at the second Advent will not descend into Hades at all. Hades being the waiting-place both for the good and the bad between the time of death and that of the General Judgment, and it being one of the conditions of human nature that the disembodied souls of men should go and remain there till that solemn event, why did not our Lord's soul stay in that region if His sole object in descending thither was to prove to the world the fact of His death? The fact of the Redeemer descending into Hades and returning thence within a specified time clearly shows that He did not go there as a condition of human nature. Had he gone down to the nether world under the same condition and circumstances

that other men are compelled to go, He must, like them, have remained there till the resurrection morning. We must then deny that his object in visiting the unseen world was to fulfill one of the conditions of human nature.

What shall we say then in reference to His remaining in Hades till the third day, in order to prove that He was dead? If our Redeemer's temporary sojourn in the next world was merely designed to prove the truth of His death, it seems somewhat remarkable that so important a truth has not been made more prominent in the living oracles of God. After dying a shameful death on the cross, in the presence of some thousands of spectators, who had flocked to Jerusalem from various countries; after His lifeless body was permitted to hang upon the tree for a considerable time subsequent to His death, and after the multitudes of eye-witnesses could testify to the fact of such death, does it not seem strange and almost unaccountable that our Saviour in His disembodied state should go into the next world, and remain there till the third day in order to prove that he was dead? Did not the enemies of the Redeemer draw near for the purpose of breaking His legs, but refrained from that cruel operation, because they found that He was already dead? Was that fact not patent to all the dwellers at Jerusalem that were disposed to satisfy themselves therewith? Then, if our Lord had already departed this life, and such multitudes were eye-witnesses of His death, what possible need could there be for His going and remaining in Hades merely to prove that which was already proved, namely, the fact of His death? Again, why should not a longer or shorter time than three days and three nights be required to prove that our Saviour was really dead? Would not one night have answered the same purpose? How was it possible for the death of our Lord to be proved by the detention of His body in the grave three days and three nights any more than if that corpse had been kept in the tomb three hours? If it is necessary to bury a *dead* man who is known to be lifeless in order to prove that he is dead, we may rest fully assured that the length of time during which he remains in the earth will be a matter of

secondary consideration. One hour would be as convincing as one year, and one year as convincing as a century. If one night, or indeed two or three hours, would not suffice to demonstrate that a man was really dead whose lifeless body could be seen and gazed upon by an almost countless number of witnesses prior to his burial, we feel certain that the fact could not be proved by his lying in the grave, how long soever it might be under interment. Why did our Lord not stay in the unseen world beyond the third day? Lest His flesh, so we are given to understand, "should see corruption." Supposing our Lord did remain in Hades until the third day, for the express purpose of proving the fact of His death, that length of time, and no greater period, must have been essential for the accomplishment of that special object, and therefore it cannot be true to say that He did not sojourn beyond the third day in the other world, lest "His flesh should see corruption." Again, if it were necessary that the disembodied soul of our Lord should return from Hades on the third day, and take His dead body, in order to prevent the latter from putrefying in the monument of Joseph of Arimathea, it can no longer be said that He remained that length of time in the next world to prove the truth of His death: for, according to this view of the case, the duration of His stay among the departed dead was entirely determined by the length of time His corpse could be kept free from corruption. It is therefore evident that no definite period was fixed for His stay in the other world, since it depended upon His body seeing corruption. The necessary inference from the preceding remarks is, that our Lord did not go into Hades to fulfill one of nature's conditions, neither did He remain till the third day to prove the fact of His death, and therefore He must have gone thither for other reasons than those we are combating. Now, I maintain that there was not the slightest need for our Redeemer's soul to go into Hades, neither indeed could He have descended there, had He finished the great work of the atonement by His death on Calvary. Hades could have exercised no power over Him, but we know that death had dominion over Him till He rose

from the dead. Our Lord descended into Hades to suffer in man's stead and to take away the *sting* of death. The fact, too, of our Redeemer's rejoicing (Ps. xvi.) at the prospect of His soul not being left in Hades clearly proves that He must have been suffering there. Had He been in the enjoyment of happiness while in that region, why should He have expressed such gladness?

Considering that human nature was represented in Adam and also by Christ, and that the former was a figure of the latter, I am of opinion that the duration of our Lord's sojourn in the prison of Hades should be determined by the length of time that Adam was in the garden of Eden. I merely give this as an opinion and nothing more, and therefore the reader may accept or reject it as he pleases. The settlement of this point is not essential to salvation; but, nevertheless, we ought, if possible, to discover the reason of His remaining in Hades so long and no longer. By this view our Blessed Saviour would be banished from the presence of God, which will be the portion of all the condemned (Ps. ix. 17), the same length of time that Adam was permitted to be in His presence; and this is the fact which constitutes the main point of *Substitution*, properly so called, in the redemptive history of Christ. This was real "Substitution," and consequently no believer in going to Hades can experience the sting of death, for Christ has experienced that sting in his stead. This suffering atoned for human nature, destroyed the power of death, and effected man's redemption both in body and soul. Since God created nothing after the sixth day, Adam must have named all the animals on the day that he was created, because it was *after* he had given proper designations to the inferior animals that he discovered the want of a suitable companion for himself. Eve, therefore, was made after the naming of the animals. Now, assuming it to be true that the Jewish Sabbath, or Saturday, is, and ever has been, since the time of the creation of the world, the seventh day of the week, the formation of Adam and Eve and the naming of the animals must have taken place on the Friday or the day immediately preceding the Sabbath.

I take it, then, that our first parents remained in Paradise a portion of Friday, the whole of Friday night, and all Saturday till late in the evening or very early on the Sunday morning, when their expulsion would be effected. According to this view, our Lord did not only suffer in Hades the exact length of time that Adam was in the garden of Eden, but also on the very same days of the week. In Genesis (iii. 8) we read thus: "And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden." By the "cool of the day" is meant the evening, which most probably refers to the evening of the Sabbath. Some time would necessarily elapse between the fall and the expulsion, because sentence of condemnation had to be pronounced upon the offenders, and God's gracious purpose of redeeming the world (Gen. iii. 15) had to be explained to Adam, otherwise he might have been driven to despair.

Bearing in mind, too, the activity of Satan, it is not very likely that he would allow the ancestors of the human race to be long in Paradise before he commenced his attack, which is another strong argument in favor of the shortness of Adam's stay in the garden of Eden.

Then, since the atonement for sin was made by our Lord's disembodied soul in the other world, and not by His death on Calvary, the judicious reader will at once see the absurdity and futility of any such doctrine as that of transubstantiation.

CHAPTER XXIV.

The nonconformists' view with respect to the locality of the soul prior to the general judgment considered—If their opinion be correct, the judgment-day shown to be a solemn mockery—The devils not yet finally judged—Numerous passages of Scripture brought to bear on the subject—The five opinions as to the locality and condition of the soul between death and the general judgment summed up—Conclusion.

WE have now to bring before the reader the *Fifth Opinion* respecting death and its consequences, which answers the views of the great body of nonconformists, the greater portion of whom believe and teach that as soon as the soul leaves the body, it goes at once into heaven or hell, and that this difference of course is made in accordance with their conduct in the present world. I may say that this opinion is perhaps the most general of any; and yet a critical examination will abundantly prove that it is not, strictly speaking, sanctioned by Scripture, but tends to involve the grand scheme of redemption in the utmost confusion.

For, be it observed, that if souls at death go immediately into heaven or hell, their final abode, how comes it to pass that God hath *appointed a day* (Acts xvii. 31) in the which He will judge the world in righteousness by *that man* whom He hath ordained, whereof He hath given assurance unto all men in that He hath raised him from the dead? Are we not told in Scripture that the Son of man, at the last day, will sit as a mighty King upon the throne of His glory; and before Him shall be gathered all nations, and *He Himself* shall separate them one from another, as a shepherd divideth his sheep from the goats; and that He will say to the sheep, Come, ye blessed of My Father, *inherit the kingdom* prepared for

you from the foundation of the world? And to the goats, or those on the left hand, He will say, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels?" See St. Matthew's Gospel, xxv. 31-46.

Now, if the souls of men go directly after death into heaven or to hell, their eternal habitation, how can our Lord say to the righteous, "Come, ye blessed of My Father, inherit the kingdom;" or to the wicked, "Depart from Me, ye cursed, into everlasting fire"? Supposing heaven or hell to be the receptacle of the departed on leaving this world, by the time the day of judgment arrives nearly *all* the human race would be either in the one place or in the other; and consequently the only few to be tried at the bar of God must be such as shall be found *alive* on the earth at the second advent of Christ. And, moreover, we are taught by the Divine records that Christ shall come at the *end* of the world to judge both the *quick* and the *dead*; but if the opinion of dissenters be true, He can come to judge *only the quick*, for the final doom of the dead will have been fixed; and, *in some cases*, even centuries *before* the incarnation of the Judge Himself. And for the future we must say, in repeating the Nicene Creed, that Christ shall come to judge the *quick*, and not "the quick and the dead," because the fate of the latter will have been already settled.

We must be careful to note the peculiar significance of the words "all nations," for they do not mean a *part* of mankind out of all nations, such as might be considered as representative samples, but they denote *all* the immortal beings that have *ever existed* in *every nation* under the whole heavens. Is it, I would ask, conceivable, then, at the glorious and fearful day of accounts that all those in heaven will be brought out of their resting-place in order to stand in the presence of their God to be judged? And shall all the lost spirits in hell be released from their gloomy dungeons to appear before the judgment-seat of Christ, to have their doom pronounced upon them? Assuming it to be true that souls go to heaven or hell at death, one of these two conclusions must be admitted: either all those who have gone to heaven or hell must be

brought back from those places in order to be judged, or the judgment-day, spoken of in the Bible, is mere empty pomp and show, being utterly void of signification. And to speak of it in the solemn way we find it spoken of in Scripture, is nothing less than the most hyperbolical language and absolutely unworthy of the inspired writers.

The reasonableness and propriety of our remarks will be palpable to the reader on being reminded that even the *devils themselves* have not yet had *their* final day of retribution. And if they have not been subjected to such a terrible ordeal, they cannot possibly be in that lake of fire and brimstone which is to burn for ever and ever.

Let us prove from Scripture that the devils are not in hell, and that they will not be there till *after* the last great day. In the Epistle of St. Jude (verse 6) we read that the "Angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darknesss unto the judgment of the great day." It is almost needless for me to say, that if these angels are *reserved* in darkness *till* the judgment-day, they cannot be in hell *before* that time, because hell is the receptacle for all the damned *after* the final day of judgment. Again, in the Book of Job (i. 6, 7) we have the following remarkable passage: "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord and said, From going to and fro in the earth, and from walking up and down in it."

On the day when the sons of God presented themselves before the face of Jehovah, the devil (if Satan is to be considered as the devil in this place) had the impudence to appear among them, and undoubtedly on such an occasion he was dressed in his best attire, having transformed himself, as the apostle says he can, into an angel of light. He does not presume to open his mouth until addressed by the Creator, and on being asked from what quarter he came, the devil returned one of the most extraordinary answers that could be imagined, and yet an answer which stamped him with that peculiarity of char-

acter for which he has ever been so remarkable. "Whence comest thou?" This was the question, and Satan answered and said, "From going to and fro in the earth and from walking up and down in it." Here we see that the devil informed Jehovah that the earth was his residence from which he came. And perhaps it is quite unnecessary for me to remark, that the original Hebrew word (אֶרֶץ) here rendered "earth," always, in the Bible, has reference to *this world*. Hence the residence of the devils is the *present world*. If the lost spirits were in hell, they could not be in the earth, unless we ascribe omnipresence as one of their attributes, which would be a monstrous absurdity. In this part of our work we ought not to forget that Satan was in the wilderness tempting our Lord (Matt. iv. 1-11), but how could he be in the desert, if he and his angels were already in the dungeon of the damned, or more properly in hell itself? A finite and created spirit cannot be in two places at *one* and the *same time*. The enemy of God and man appeared in the garden of Eden, and seduced our first parents, which he could not have accomplished had he been chained in hell. (See Gen. iii. 1-8.)

In the Gospel of St. Mark (v. 9, 10, 11, 12, 13), we are informed that Jesus spake unto the devil and said, "What is thy name? And he answered, saying, My name is Legion (which means 6000, but here is used for an indefinite number), for we are *many*. And he besought Him much that He would not send them away *out of the country*. Now, there was there nigh unto the mountains a great herd of swine feeding. And all the devils besought Him, saying, Send us into the swine that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered *into the swine*: and the herd ran violently down a steep place into the sea (they were about two thousand) and were choked in the sea."

Here, again, we see these fallen angels dwelling in this world, and desiring that they might not be sent *out of it before* their time. How, then, can these things be true, if the unclean spirits are already in the region of the damned?

And does not St. Peter tell us (I. Pet. v. 8) to "be sober, and vigilant," because our adversary, the devil, goeth about as a *roaring* lion, seeking whom he may devour? And does not St. Paul say (II. Cor. iv. 5) that he is the god of this world? But how can he be the god of this world by *reigning* over it, if he is confined in hell? And again, the same apostle informs us (Eph. vi. 12) that "we wrestle not against flesh and blood, but *against principalities and powers*, against the rulers of the darkness of *this world*, against spiritual wickedness in high places." Surely all these passages are sufficient, and more than sufficient, to demonstrate that the devils themselves are not yet in hell, and much less, indeed, ought we to suppose that *men* are.

To leave no doubt upon our minds, we need only produce a few more testimonies to show that the final doom of men has not as yet been fixed. When our Lord sent His apostles to preach the gospel to the various cities, he impressed upon their minds these important words: "Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city." (Matt. x. 14, 15.)

At the time our Saviour uttered these words, the people of Sodom and Gomorrah had been dead 1898 years, and yet their judgment is spoken of as being in the *future*, for we should note the words: our Lord says, "*it shall be* more tolerable for Sodom and Gomorrah in the day of judgment than for that city." If, therefore, men go to heaven or to hell as soon as they quit this world, why does the Redeemer say that the inhabitants of those miserable cities were still awaiting the judgment, although they had been dead nearly *two thousand years* when He spoke of their future doom?

Again, in the Acts of the Apostles (ii.) we learn that St. Peter, in addressing his audience, besought them that he might be permitted to speak to them freely of the patriarch David, who, he said, was both dead and buried, and that his sepulcher was still with them even to that day,

and yet, in the thirty-fourth verse, the apostle assured them that David had not at that time ascended into the heavens, although the patriarch's death occurred a thousand years before these words were uttered by St. Peter. Moreover, in the Gospel of St. John (iii. 13) our Lord Himself settles this point by expressly stating that "*no one* hath ascended into *heaven*, except the Son of man who is *in* heaven;" and surely such language as this ought to be deemed conclusive enough. We may also remark that, if any one had gone into heaven before the ascension of our Lord, He could hardly be said to have the pre-eminence in all things, as it is written (Col. i. 18), "And He is the head of the body, the Church: who is the beginning, the firstborn from the dead; that in all things He might have the pre-eminence." And in the Epistle to the Hebrews (iv. 14; vi. 20), Christ is spoken of as our Great High Priest, "that is passed into the heavens," and as "our forerunner" into the same happy abode; but these declarations could scarcely be true if the souls of men were continually pouring into heaven prior to the ascension of our Blessed Lord. And in addition to all that we have said on this point, it may be asked what those spirits were doing in the *prison* of *Hades*, to whom Christ is represented as having preached, if men go to heaven or hell at once?

Some would try to overthrow these statements by supposing the judgment of every individual to be when he dies, but this supposition is directly opposed to the whole Bible; for, instead of one judgment-day, there would be, according to this opinion, countless millions of judgment-days, yes, as many judgments and verdicts as there are beings in the human race. And in such a case, how can it be said that God has *appointed a day* for the judgment of the world? Another fatal objection to men having the final judgment pronounced upon them and going to hell at death, is, that it destroys our Lord's *intercession*, for He cannot be the *judge* and the *advocate* at the *same time*. St. Paul says, our Redeemer (Heb. ix. 24) "hath entered into heaven to appear in the presence of God *for* us," and St. John tells us (I. John ii. 1, 2) that "if any man sin, we have an advocate with the Father, even

Jesus Christ the righteous, and He is the propitiation for our sins." Now these statements of the two apostles cannot be true, if our Lord is all the time acting as our judge. Our Divine Master is nowhere represented as our judge *till* the last great day, which has been appointed and fixed in the eternal counsels of God for the final destiny of the whole world. If the judgment is *now* going on, we have *no intercessor* in heaven; and if there be no intercessor in heaven, the writers of the New Testament must have committed some sad errors in saying what they have. And, in concluding this part of our subject, we cannot do better than quote the words of St. Paul, who says (II. Cor. v. 10), "We must all appear before the judgment-seat of Christ to give an account of the things done in the body, whether they be good or bad." The apostle says "in the body" to denote when we lived *on the earth*, because this world is the only place of probation; and if a man is to give an account of the things done while he lived in the body, his body in all fairness must be present when he is judged.

There is one passage more which I have known to be brought forward against the "Intermediate State," and therefore we are in justice bound to take some notice of it. The portion of Scripture to which I refer is written in St. Paul's Second Epistle to the Corinthians (v. 6, 7, 8), where the apostle thus speaks concerning his *earthly* and *future* life: "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." This passage is not against the doctrine of Hades, but a strong testimony for it. The words *present* and *absent* are not to be taken here in their common acceptation, otherwise the words of the apostle would be a virtual *denial* of the *omnipresence* of the Lord. Do we for a moment imagine that we are really *absent*, or out of the reach of the Lord, merely because we dwell in this world? And do we also fancy that heaven itself is the *only locality* in which we can be present with Him or He with us?

Perish the thought. Did not our Lord declare to His apostles (Matt. xxviii. 20) these words: "Lo, I am with you alway, even unto the end of the world"? Is it not also recorded in the Hundred and Thirty-ninth Psalm that Jehovah is omnipresent, thus: "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, 'Thou art' there." *Hell* in this latter verse should be rendered *Hades*, and then it will read: "If I make my bed in Hades, 'Thou art' there." Christ, then, in His omnipresent spirit is in Hades. It will hence follow that those who die in the Lord are permitted to participate in that blessed state in Hades which can only be fully enjoyed by those whose souls have been liberated from their bodies. While in the flesh they live by faith in expectation of that blessedness which they actually enjoy after death, because they are then in the more immediate presence of God. In the Book of Proverbs (xv. 11) we find it stated that "Hades and destruction are in the presence of Jehovah;" and if Hades is in the presence of the Lord, it must follow conclusively that those disembodied spirits in Hades are also in the presence of the Lord. When, therefore, it is said that a good man is absent from his body and present with the Lord, the meaning is, that his soul is in the presence of Christ in Hades, enjoying that blessed state which it only anticipated while in the flesh.

In the preceding portion of this work concerning the sublime and important doctrine of Hades, I have endeavored to show, and I trust satisfactorily:—

1. That death is not, and cannot be, the end of man. This was pointed out by considering the composition of a human being, and by the declarations of Scripture relative thereto. Hence we conclude that there is no foundation for the *First Opinion* by which death is regarded as the *extinction* of man.

2. We have also proved from reason and Scripture, that the good and bad are not mingled together till the day of judgment; and therefore we conclude that the *Second Opinion*, which advocates that doctrine, cannot be true.

3. We have demonstrated from the primary essential attribute of the soul itself, and by an examination of the Bible, that the soul, *at death*, does not fall into a profound sleep, losing all consciousness till the great day of accounts; though such a view seems to have been supported by a late dignitary of our Church and others who have followed the same authority. The *Third Opinion*, then, as to the soul's sleeping between death and judgment, cannot be correct, and therefore it must be rejected.

4. We have also discussed the doctrine of the Roman Catholic Church concerning purgatory, and shown that even the passages of Scripture upon which they rely for the proof of that dogma, are against the supposition of such a place, and that the *whole tenor* of Scripture and God's merciful dealings with man are against it. The doctrine of purgatory, then, cannot be true, which constitutes the *Fourth Opinion* respecting the departed.

5. Although the *Fifth Opinion* held by the great body of nonconformists, as we have clearly seen, comes nearer to the truth than those already examined, it is yet opposed to the teaching of the Bible, and therefore we have been compelled to treat it in the same manner as the preceding views. Since, then, the death of the body is not the destruction of the soul; since the righteous and wicked are not mingled together in one locality; since the soul does not enter into a place of purgatory for its further purification prior to entering heaven; since it does not, at death, go to heaven or hell, its eternal home; and since it does not fall into a state of sleep as soon as it leaves the body; it must be in some locality, and in this locality it is living, reflecting, and conscious of its own existence; and in this condition it is bound to remain till the reunion of body and soul at the resurrection morning. The state, then, of disembodied spirits during this long interval will form the subject of the concluding part of this work; and I ought to say that, in speaking upon *this* condition of the departed, all the other views, of which so much has been said, will again be virtually answered.

CHAPTER XXV.

The doctrine of the Church of England with respect to the locality and condition of the soul between death and the general judgment—Literal meaning of the words "Sheol," "Hades," and "Heil"—The uniform signification of these words in the Hebrew and Greek Scriptures—The inconsistency of the translators of our Authorized Version in using for "Sheol" and "Hades" expressions totally different in meaning—The error accounted for—A knowledge of Hebrew and Greek as well as Latin essential to a right understanding of the Sacred Scriptures—The words in the Greek Testament for "Hades," "Grave," and "Hell," explained—A list of the leading names by which Hades is designated throughout the Bible—Isaiah xxxviii. 17, explained.

HAVING carefully examined all the other views respecting the state of the dead, I shall now bring before the reader's notice the doctrine of our Church, and it will be seen, as we advance, how thoroughly Scriptural she is even in this particular. The teaching of the Church of England on this subject may be seen by the following prayer taken from the Service for the Burial of the Dead: "Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity, We give Thee hearty thanks for that it hath pleased Thee to deliver this our *brother* out of the miseries of this sinful world; beseeching Thee, that it may please Thee, of Thy gracious goodness, shortly to accomplish the number of Thine elect, and to hasten Thy kingdom, that we, with all those that are departed in the true faith of Thy holy Name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory; through Jesus Christ our Lord."

In the preceding prayer the reader will observe that those who have departed this life in faith are declared to

be "in joy and felicity," and further on the minister beseeches God to hasten His heavenly kingdom, that we, who are still living, together with those who died in the true faith of His holy Name, and who are in consequence said to be "in joy and felicity," may have our *perfect* consummation and bliss, not only in soul, but in both *body* and *soul*, and that, too, in the "eternal and everlasting glory." This "perfect consummation both in body and soul" cannot be realized so long as our bodies remain in the graves, and therefore must come to pass after the general resurrection and day of judgment. The doctrine of our Church, then, is this—that the souls of men at death enter upon a state of happiness or misery, according to the manner in which they lived and the condition in which they died; and that this happiness or misery is neither so complete nor intensified as it will be when body and soul shall be reunited and pass, after the general judgment, into heaven or hell. The locality into which the disembodied spirits enter at death, and in which they remain till the resurrection morning, is designated in the Hebrew of the Old Testament Scriptures שְׁאוֹל (*Sheol*); and in the Greek of the New Testament Scriptures ᾍδης (*Hades*). The Hebrew "Sheol" is commonly supposed to be derived from שָׁאַל which signifies *to ask, to demand*, because it asks for or demands all without any distinction, and yet is never satisfied. Though this derivation of the word "Sheol" is the one usually accepted, yet I am disposed to agree with the suggestion of Gesenius, who thinks it is the same with חָלָה *to be hollow*. If this derivation of the word "Sheol" be correct, and it comports more accurately with the Biblical descriptions of the locality of the departed dead than the notion of asking or demanding which is implied in the view generally taken, we can understand why all those who go into Hades are said to *descend*. We may, then, regard the Hebrew "Sheol" as a derivative of חָלָה *to be hollow*; or as coming from שָׁאַל which denotes, in its secondary meaning, *to dig, to excavate*, and therefore "Sheol" will literally signify "a hollow and subterranean place," or a pit characterized by its extreme profundity.

Hades is a Greek word, and literally means the "invisible place," though I ought to remind the reader that some critics have questioned the derivation of this word from *a not*, and *idēiv* to see. The word *Hell*, in its primary meaning, signifies the hidden place, and in this sense it is almost identical in significance with "Sheol" and "Hades." It is now, however, most generally employed in a secondary sense, denoting the habitation of the damned after the day of judgment. By a careful perusal of the Old Testament in the original and the *Septuagint Version*, we find that "Sheol" and "Hades" are words of the same import, the former being frequently translated by the latter; and in the word of God they signify or indicate that invisible world within the confines of which the separate souls of men enter, and are therein detained during the time intervening between death and the general resurrection, at which critical period these disembodied spirits will be removed thence, and received into heaven or cast into hell, together with their respective bodies. To enter, then, upon any lengthened disquisition as to the derivation of "Sheol" or "Hades" beyond what we have already mentioned would be a mere waste of time, and altogether unprofitable. All we need ascertain is the Scriptural meaning of the two expressions, and, having succeeded in gaining that point, we can very well afford to dispense with this or that opinion as to the roots from which they are derived. When we meet with these two words in the Bible, what are we to understand by them, or what meaning shall we attach to them? Are they used in different senses in different parts of the Sacred Volume? Do they in one passage signify the grave, in which the human remains are deposited, or the locality of our disembodied souls? To answer and settle these questions will be of the greatest importance, and tend in no small degree to convince the reader of the wonderful harmony in every portion of God's holy word. Notwithstanding, then, all that has been written to the contrary, I venture to assert that "Sheol" and "Hades" have throughout the whole Bible one uniform signification, and invariably denote the unseen world into which the

separate souls of men enter at death, and in which they remain till the morning of the resurrection. I know of no passage in the Bible in which they have any other meaning. Then, since these two most important words "Sheol" and "Hades" always signify the invisible world, and are employed from the beginning to the end of the holy Scriptures for the mansion of disembodied spirits during the interval of time elapsing between death and the final judgment, we cannot avoid regretting the inconsistency manifested by the translators of our *Authorized Version* (though taken in all respects it is probably unequalled in excellence by any other translation) in having rendered the two words under consideration by other expressions which in no way convey to the reader their true meaning, but, on the contrary, are calculated to mislead him. Though we feel the utmost gratitude toward those forty-seven learned divines, and, at the same time, are wishful to give them that tribute of praise to which they will ever be so justly entitled, yet candor and truth demand that, while we in all charity excuse their mistakes, we are in duty bound to correct them when we can. We owe this duty to the present and succeeding generations. Had they been more accurately acquainted with the original languages of the sacred Scriptures, they could scarcely have fallen into the errors to which we have referred. We will now give a few out of the many instances that might be adduced of the arbitrary manner in which "Sheol" is rendered in the *Authorized Version*, which, notwithstanding its many excellences, is not without some inaccurate translations. In the Book of Job (xxvi. 6) "Sheol" is rendered *hell*, thus: "*Hell* is naked before him, and destruction hath no covering." In the Book of Genesis (xlii. 38) the very same word is translated *grave*: "Then shall ye bring down my gray hairs with sorrow to the *grave*." Again, in the Book of Psalms (lxxxviii. 4) we find "Sheol" rendered *pit*: "I am counted with them that go down into the *pit*." These three texts will serve as specimens of the arbitrary way in which the word "Sheol" is presented to the mere English reader.

Why not give the same meaning to the word in each of the preceding texts? Nobody, I should imagine, would go so far as to assert that the quotation from the Book of Job requires "Sheol" to be rendered by the word "hell;" while the texts in Genesis and Psalms could only be properly reflected by *grave* and *pit*.

We believe that there does not exist a text in the sacred narrative where Sheol can signify tomb, or the place in which the human remains are deposited, that locality being always expressed by appropriate words both in the Greek and in the Hebrew languages.

Neither is Hades ever used for hell, the region of the damned after the judgment-day, for that place is always designated by Gehenna, and called in Scripture the fire which *never* shall be *quenched*. To avoid confusion, then, the reader will please to remember that whenever I make use of the word "Hades" in the present work, I always mean the locality of separate souls between death and the day of final accounts. And moreover, in employing the expression "hell," I wish him to understand by it, the abode of the damned *after* the final day of retribution. And further, I would have him take notice that, in quoting any passage from the Old and New Testament Scriptures, I shall invariably mention what I find in the originals and not what is met with in the translation. After this necessary precaution, therefore, he will not be surprised to find me using the word "Hades" where in the English version of the Bible we have grave, pit, or hell.

In the Greek Testament we find three distinct words for Hades, Grave, and Hell. The grave is called *Μνημα*, *Μνημεϊον* (*Mnema* or *Mnemeion*), hell is designated *γεέννα* (*Gehenna*), while the "Intermediate State" is indicated by the term *ᾗδης* (*Hades*), which literally means, as already intimated, the hidden or invisible place. According to the work of a recent writer on the subject of Hades, whose name I do not know, and therefore I cannot give it, this locality has other designations in Scripture. Having carefully examined his statements, to which I am indebted for several hints, and having found that they harmonize with Scripture, I mention them.

This region or common receptacle of disembodied spirits is characterized by the following designations:

1. *Hades*, which occurs in the Gospel according to St. Luke (xvi. 23), where we thus read of the rich man: "And in hell (properly Hades), he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."

Again, in the Book of Psalms (lxxxvi. 13) we read: "For great is Thy mercy towards me, and Thou hast delivered my soul from the lowest Hades." Also in the Forty-ninth Psalm and fifteenth verse, it is thus written: "But God shall deliver my soul from the place of Hades, for He shall receive me."

2. *The heart of the earth*, which we find in St. Matthew's Gospel (xii. 40), in which place our Lord Himself said: "For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights *in the heart of the earth*."

3. *The lower parts of the earth*, and it is so named by St. Paul in his Epistle to the Ephesians (iv. 9, 10), where he thus speaks concerning our Blessed Lord: "Now that He ascended, what is it but that He also *descended* first into the *lower parts of the earth*? He that descended is the same also that ascended up far above all heavens, that He might fill all things."

4. *Hades and Destruction*, which we find in the Book of Job (xxvi. 6), and it is expressed after this manner: "*Hades* is naked before Him, and *destruction* hath no covering;" and again in the Book of Proverbs (xv. 11), we have it recorded thus: "*Hades and destruction* are before the Lord: how much more then the hearts of the children of men?"

5. *Death and Hades*, which will be found in the Book of Revelation (xx. 13, 14), where the declaration of the inspired writer is to this effect: "And the sea gave up the dead which were in it; and *Death and Hades* delivered up the dead which were in them: and they were judged, every man according to their works. And *Death and Hades* were cast into the lake of fire. This is the second death."

6. *Death*, which is mentioned by the Prophet Isaiah (liii. 12), "Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath poured out His *soul unto death*: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors." In the Gospel of St. Matthew (xxvi. 38), we have these words: "Then saith He (Jesus) unto them, My soul is exceeding sorrowful, even unto *death*." Ezekiel (xxxi. 14) thus speaks: "They are all delivered unto *death*, to the nether parts of the earth."

7. *The Deep*, which is spoken of by St. Paul in the Epistle to the Romans (x. 6, 7), where he uses these words: "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, who shall ascend into heaven" (that is, to bring Christ down from above): or, "Who shall descend into *the deep*?" (that is, to bring up Christ again from the dead).

Let us pause to examine this text, which is decisive as to where Christ was between His death and death and resurrection. The word here rendered the "*Deep*," is in the original *Ἀβύσσος* (*Abyss*), and it is manifestly used by the apostle for Hades, because to bring Christ from the *deep* is tantamount to His rising again from the dead. His words are these: "Who shall descend into the deep?" (that is, "to bring up Christ again from the dead"). Then, since the word *Ἀβύσσος* or the *Abyss* is used by the apostle for Hades, the next question is—Does it denote the habitation of the righteous or the wicked dead? That the expression signifies the abode of the lost can be proved beyond all contradiction by quoting one passage from the Gospel according to St. Luke (viii. 31), where we read thus: "And they (the devils) besought Him (Jesus) that He would not command them to go out into the *deep*," literally the abyss. Do we not plainly see that "the abyss" signifies that part of the unseen world in which the lost dead dwell, and that the very devils themselves were terrified at the thoughts of going there, or they would not have entreated Jesus to permit them to pass into the swine? That the "*abyss*" here spoken of

is to be the abode, for some time at least, of the devils, is quite clear from the Book of Revelation (xx. 1-3), where it is thus written: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years. And cast him into the *bottomless pit*, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." (Rev. xx. 1, 2, 3.) The word rendered *bottomless pit* is ἄβυσσος (*Abyss*) in the original, and this was the locality into which our Lord descended and in which He sojourned between His death and resurrection. Are not these facts amply sufficient to prove that Christ suffered among the wicked dead in Hades?

8. *The Bottomless Pit*.—"And I saw an angel come down from heaven, having the key of the *bottomless pit*." (See Rev. xx. 1.)

9. *The Pit*.—(Prov. i. 12): "Let us swallow them up alive as the grave; whole, as those that go down into *the pit*." We have another striking instance in Psalms (xxx. 3) thus: "O Lord, Thou hast brought up my soul from Hades: Thou hast kept me alive, that I should not go down to *the pit*." (See also Psalms xxviii. 1.)

10. *Pit of Destruction*.—(Psalms lv. 23): "But Thou, O God, shall bring them down into the *pit of destruction*: bloody and deceitful men shall not live out half their days."

11. *The Deep*.—(Psalms lxix. 15): "Let not the waterflood overflow me, neither let *the deep* swallow me up, and let not the pit shut her mouth upon me."

12. *The Pit of Corruption*.—(Isaiah xxxviii. 17): "Behold, for peace I had great bitterness: but Thou hast, in love to my soul, delivered it from the *pit of corruption*: for Thou hast cast all my sins behind Thy back."

This text, found in the Book of the Prophet Isaiah (xxxviii. 17), seems to demand some little explanation, in order that there may be no discrepancy between it and the other passages commented upon, in reference to a soul

not being released from Hades after its consignment to that locality. Hezekiah, it will be observed, declares that God out of love to his soul delivered it from the "pit of corruption," the meaning of which is, that God extended his natural life, and, therefore, did not permit him to go to that gloomy region of the wicked dead. Literally rendered, as in the margin of our *Authorized Version*, it will be to this effect: Thou hast so loved me that Thou wouldest not allow my soul to approach the locality of the lost dead. Hezekiah saw nothing but perdition before him, had not God been pleased to pardon his iniquity, and thus to rescue him before it was too late. That Hezekiah was thoroughly convinced of there being no forgiveness after his departure from this world, is evidenced by the words of the two following verses (18, 19), thus: "For the grave cannot praise Thee, death cannot celebrate Thee: they that go down into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee, as I do this day." In those portions of the Psalms which have already been explained, the individual concerning whom the words were penned was in Hades, actually suffering the "sorrows of death" and the "pangs of Hades," whereas Hezekiah never went at all to that miserable prison of the condemned.

In this chapter we have given a list of the names by which Hades is designated in various parts of the living oracles of God. Now by keeping in mind this leading idea of the word "Hades," we shall find it an easy matter to understand many texts in the Bible which are otherwise inexplicable, and concerning which the commentators on Scripture appear to have been so much in the dark.

CHAPTER XXVI.

The part of the universe in which Hades is situated—God's word alone decisive on the subject—Human objections in such matters of no weight—God's ways not man's ways—Bishop Pearson's opinion of "Sheol" and "Hades" considered—"Sheol" and "Hades" never used in the Bible for the grave or receptacle of the human body—Hades always represented in Scripture as being underneath the earth—Why those who go to Hades are said to *descend*—Genesis xxxvii. 33, 35, fully explained—Explanation of Genesis xv. 15—The distinction between death, going to Hades, and burial clearly pointed out and proved by texts of Scripture—Exposition of Numbers xvi. 33—Examination of Philippians ii. 10.

WE have in the next place to ascertain, if possible, the *locality*, or that particular region of the universe in which Hades is situated, and we must here remember that in this inquiry we have nothing to guide us but Scripture itself. Whatever the declarations be which we find in God's word concerning the unseen world of departed spirits, we are bound to acquiesce in them, however peculiar and extraordinary they may appear to our minds: nor are we called upon to gratify the fancies of the infidel or the skeptic by endeavoring to furnish either the one or the other with reasons based upon science and geology for the situation of Hades in any special locality. Objectors to the mansion of Hades, on physical grounds, or on any grounds whatever, will find themselves fully answered by turning to the Book of the Prophet Isaiah (lv. 8, 9), where the word of God is thus written: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." On so vital a subject, and one fraught with such deep interest to every human being, irrespective of creed or nationality, it is

deeply consolatory to feel that the language of Revelation, and not the ever-changing opinions of men, must be regarded as true and decisive.

Where, then, is Hades situated? Hades is always represented as being *underneath the earth*; and this is the reason why all those who are taken thither are said to *descend*, or to go down; and returning thence is called *rising from the dead*. The first passage of God's word to which we invite attention is written in Genesis (xxxvii. 33, 35), where we read of Jacob's sons taking the coat of Joseph, after having dipped it in blood, to their father, who recognized it and immediately said: "An evil beast hath *devoured* him; Joseph is, without doubt, rent in pieces; and all Jacob's sons and daughters rose up to comfort him, but he *refused* to be comforted; and he said, For I will *go down into Hades* unto my son, mourning." We shall pause for a few moments to show that Hades in this text has that import which we have already assigned to it.

Dr. Pearson, in his learned work on the *Creed*, when speaking of this text, tells us that the word *Sheol*, or *Hades*, does in some places mean no more than the *grave*; and his authority, in the opinion of those who are more remarkable for following the views of others than for exercising their own judgment, will be decisive, as we have abundant reason to know. We give his own words, which are as follows: "The word which the Psalmist used in *Hebrew*, and the apostle in *Greek*, and is translated *hell*, doth certainly in some other places signify no more than the *grave*, and is translated so. As where Mr. *Ainsworth* followeth the word, *For I will go down unto my son mourning to hell*, our translation, aiming at sense, rendereth it, *For I will go down into the grave unto my son mourning*. So again, '*Ye shall bring down my gray hairs with sorrow unto hell, that is, to the grave*.'" It is now some years since I read Bishop Pearson's book on the Apostles' Creed, but, if my memory serves me rightly, I believe that he has on the article, *He descended into Hell*, contradicted himself two or three times, and he left an impression upon my mind which

has never been effaced, namely, that he felt bound to say *something* upon that *descent*, but really did not know what he ought to say. In other words, he had no clear conception of the nature of the *atonement*, and, as a natural consequence, entirely failed to see the drift of those passages in the word of God which have special reference to the detention of our Lord's soul among the lost dead. The *Hebrew Sheol* and the *Greek Hades* are never used for the *grave*, and when the reader has attentively considered our exposition of the text in question, he will, I trust, be satisfied with the truth and accuracy of our statements.

Let it be noted, then, that Hades is never used for *heaven*, and therefore it cannot have that signification in the text under consideration; and, indeed, supposing it had been intended by the patriarch for heaven, he ought to have said he would *go up* and not *down* to his son. The word does not mean *hell*, because Jacob could never imagine for an instant that his dutiful and beloved son had gone to the place of the damned, which in that case must have become the receptacle of both father and son. By Hades the patriarch could not intend the *grave*, or the receptacle of the body, for in a preceding verse he said, and, of course, believed, that Joseph was devoured, and therefore it was impossible for his body to be placed in the same grave with Joseph's body. And supposing Jacob wished their bodies to be located within the precincts of the same tomb, his wish could not have been realized, inasmuch as he was in total ignorance as to the *whereabouts* of Joseph's body.

Then, since the word in this passage denotes neither heaven nor hell, nor yet the grave, it must signify Hades, the region of disembodied spirits; and when Jacob said he would go down to his son mourning, he meant that *his soul* would go down to Hades, whither he believed the soul of Joseph had gone, and where he knew it must be detained till the morning of the resurrection; and this going of one soul after death to others in Hades is called in Scripture the being "gathered to one's fathers," or "to one's people," and is ever distinguished from the inter-

ment of their respective bodies. God said unto Abraham (Genesis xv. 15), "Thou shalt go to thy fathers in peace, thou shalt be buried in a good old age." Two things in this verse demand attention: in the *first* place, Abraham is promised by God that he should go to his fathers in peace; and, in the *second* place, that he should be buried in a good old age. By telling the patriarch, then, that he should go to his fathers in peace, the Almighty could not mean that the body of Abraham should be interred with the bodies of his ancestors, because Abraham was buried in the cave of Machpelah, and the *only one* entombed in that place before the patriarch was *Sarah*, his own wife; therefore, in promising the "father of the faithful" that he should go to his ancestors in peace, the Almighty intimated that Abraham's soul, at death, should go into Hades to the souls of his forefathers. "Thou shalt be buried in a good old age." These words have reference to the *mortal remains* of the patriarch, because the original word translated *buried* is always used, in texts of this description, for the interment of the *body*.

The following passages will suffice to show that the gathering to one's people, or one's fathers, is totally distinct both from *death* and *burial*:—Gen. xxv. 8, "Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years: and was gathered to his people." Gen. xxxv. 29, "And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days: and his sons Esau and Jacob buried him." II. Kings xxii. 20, "Behold, therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place."

It will be observed that each of the foregoing texts contains three particulars, every one of which is quite distinct and separate from the other. Let us take, for example, the text in Genesis (xxxv. 29), and by analyzing it we have:—

1. *The death of Isaac*, which is announced in these words: "And Isaac gave up the ghost, and died."

2. *His entrance into Hades*, which is implied in these words: "And was gathered unto his people."

3. *The interment of his mortal remains*, which is signified by these words, and which are so evident that any explanation seems almost superfluous: "And his sons Esau and Jacob buried him."

Another text we find written in Numbers (xvi. 33), about the earth opening her mouth, "When they and all that appertained to them went down *alive* into Hades, and the earth closed upon them, and they perished from among the congregation." Now, in the preceding text we learn that Korah and all his adherents, who had despised Jehovah, were swallowed by the *pit*, which in this passage denotes *Hades*. "The earth opened and they and all that belonged unto them went down or descended *alive* into Hades." In Isaiah also (v. 14) we have the following: "Therefore Hades hath enlarged herself and opened her mouth without measure, and their glory and their multitude and their pomp and he that rejoiceth, shall descend into it." Proverbs xv. 24, "The way of life is above to the wise, that he may depart from Hades *beneath*."

All these Scriptural texts, and numerous others which might easily be adduced, are sufficiently demonstrative that the locality of Hades must be *underneath the earth*. And for this reason St. Paul, in the Epistle to the Philipians (ii. 3), instructs us: "That at the name of Jesus every knee should bow, of things in heaven, and on the earth, and under the earth." It is, perhaps, hardly requisite to say, that by the "things in heaven" are meant all the angels; by those on the earth are denoted men and, probably, fallen angels, because the devils seem to dwell at present in this world; while those under the earth signify the separate souls of men in Hades. So again, to bring down a man's gray hairs to Hades, is to bring the man himself, or rather his soul, into Hades, and thus place him among the departed dead.

CHAPTER XXVII.

The number of compartments into which Hades is divided—Lazarus in the upper and Dives in the lower Hades—The national belief of the Jews at the time of our Lord's first advent—The Jewish creed in reference to Hades confirmed by the Saviour—The respective conditions of the rich man and Lazarus both in this world and the next—No passing from the lower to the upper Hades—The nature of Abraham's answer—Lower Hades proved to be a place of punishment by numerous texts of Scripture—Explanation of Psalm vi. 5—The difference between Hades and Gehenna—Hades, or the Intermediate State, not the abode of that complete happiness and misery that will be realized after the general judgment—This doctrine proved by texts of Scripture.

HADES is divided into two compartments—the one for the just and the other for the unjust—so that while this region is the *general receptacle* of the dead, there is, nevertheless, a partition which severs the righteous from the wicked, putting each into his proper place. This fact will account for the rich man and Lazarus seeing each other. Both these individuals were equally in Hades, but how different was the abode of the one from that of the other! Lazarus was in the upper Hades, which is the blissful locality of the good; and Dives in the lower Hades, the region of misery. At the time our Lord appeared among the Jews, their national belief was that the righteous, at death, entered into a state of happiness called Abraham's bosom, or Paradise; and that the wicked passed into a condition of misery by themselves. They believed the two could see each other, though there was a partition between them. This national belief, then, of the Jews has been stamped and established by the authority of Our Lord Himself, and therefore we are bound to regard it as *conclusive*. Had the Hebrews entertained any erroneous notions on such an important

subject, it is quite out of the question to suppose that He would have confirmed those mistaken views. Rather ought we to assure ourselves that such errors would have been exposed and condemned by our Divine Master. Our Blessed Lord boldly reminded the Jews how they had made void the law of God by their tradition, but He never hinted that they were under wrong impressions in believing the righteous dead to be happy in Hades, and the wicked dead to be miserable in Hades. On the contrary, He has confirmed the doctrine in the account of the rich man and Lazarus mentioned in the Gospel of St. Luke (xvi. 19-31). And this is indicated with a minuteness which ought to bring satisfaction to every considerate mind. From this parable we learn the respective conditions of two men both *before* death and *after* it. While on earth the rich man enjoyed every worldly happiness, and immediately after death his spiritual personality was suffering anguish in the *lower Hades*. The beggar, who seems to have been deprived of everything calculated to make this life desirable, dies, and is at once removed to the upper Hades, where he enjoys happiness. The region, then, of the good in Hades is situated *above*, and the prison of the bad *below*; hence the parable informs us that Dives in Hades *raised his eyes* and saw Abraham above him at a great distance. "And in Hades he lift up his eyes, being in torments, and seeth Abraham afar off." The regenerate and the unregenerate dead are severed from each other by a mighty chasm, and on this account Abraham said to the rich man, "Between *us* and *you* a great gulf is fixed." And *why* is this gulf *fixed*? In order that there may be *no* passing from the lower to the upper Hades, and therefore to assert that souls, by undergoing the ordeal of purgatory, are saved, is utterly destitute of truth. The soul which has once been consigned to the prison of Dives can *never* enter the region of Lazarus, Scripture having declared such a transit *unreasonable* and *impossible*. Abraham said to the unfortunate creature, "Neither can they pass to us that would come from thence."

Does not this last sentence scatter the doctrine of pur-

gatory to the winds? Dives pleaded most earnestly for a change of locality and mitigation of his exquisite sufferings, but without any avail whatever. The request made by the rich man to Abraham was, in the judgment of the latter, both *unreasonable* and *impossible*. The answer returned was this: "Son, remember that thou in thy lifetime *receivedst* thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: in order that they who would pass from hence to you *cannot*; *neither can* they pass to us that would come from thence." Abraham reminds Dives, in the first place, that during his life on earth he had received his good things in full measure; and, having thus obtained all to which he was entitled, his asking for more was most *unreasonable*; but, supposing there had been a desire on the part of the "father of the faithful" to render any assistance to the suffering individual in the lower Hades, he found it *impossible*. The inmates of the one compartment cannot enter those of the other. Those in *upper* Hades enjoy happiness, because Abraham said, "*Lazarus is comforted.*" The lost in *lower* Hades suffer misery, and therefore the patriarch spoke to the rich man saying, "*Thou art tormented.*"

The partition between the righteous and the wicked, as stated above, has been objected to on the ground that there would be no need for the angels to separate the wicked from the just, if the work were already done. This objection is based upon these words, found in St. Matthew's Gospel (xiii. 49, 50): "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth." Do not these words refer more particularly to the good and the bad who shall be found alive upon the earth at the end of the world? In their case, the wheat and the tares will be mingled together, and therefore the one class must be divided from the other, in accordance with the declaration in the text, and this work is to devolve upon the angels. There is no necessity for supposing that the

preceding Scriptural passage has any reference to the departed dead.

Lower Hades a place of Punishment. That the *lower Hades* really is a place of anguish for departed spirits may be proved from many texts of Scripture, a few of which I shall now produce.

1. "The *pangs* of Hades gat hold upon me."—Psalm cxvi. 3.

2. "Drought and heat consume the snow waters, so doth *Hades* those that have sinned."—Job xxiv. 19.

3. "The dead, and those dwelling with them, are in *anguish* beneath the waters."—Job xxvi. 5. By the dead in this text we are to understand the souls of men in *lower Hades*.

4. "Death shall suddenly seize them, *alive* shall they go down to Hades, for wickedness is in their dwellings."—Psalm lv. 15.

5. "In *Hades* he raised his eyes, being in torments."—Luke xvi. 23.

6. "Thou wilt not leave my soul in *Hades*."—Psalm xvi. 10.

7. "The *wicked* shall be turned into *Hades*, and all the nations that forget God."—Psalm ix. 17.

8. "Wherefore do the wicked live? They spend their days in wealth, and in a moment go down to *Hades*."—Job xxi. 7, 13.

9. "And thou, Capernaum, which art exalted to heaven, shall be brought down to Hades."—Matt. xi. 23.

10. "Like sheep they are laid in Hades ; death feedeth upon them."—Psalm xlix. 14.

11. "Whom God hath raised up, having loosed the *pains of death*."—Acts ii. 24.

These texts plainly teach that lower Hades is a place of torment, and when we find the word *death* or *destruction* connected with Hades, it signifies the locality of the *wicked in Hades*, or the lost dead themselves. This is evident from the Book of Revelation (xx. 13, 14), where we find these words: "And the sea gave up the dead which were in it: and *death* and *Hades* (that is, the lost souls in Hades) were cast into the lake of fire. This is

the second death." Here we behold a manifest distinction between *Hades* and *Gehenna*, for the termination of anguish in the former is the commencement of torments in the latter.

In Proverbs (xxvii. 20) we are told that "Hades and destruction are never satisfied." In a former part of this work I promised to explain the *fifth* verse of the *sixth* Psalm, and this is the proper place to make our promise good.

These are the words: "For in death there is no remembrance of Thee: in the grave who shall give Thee thanks?"

The fifth verse, correctly rendered, will read after this manner: "Because *Thy* praise does not exist in death, *who in Hades* shall render thanks to Thee?"

The Psalmist's meaning in the text is, that the dead or lost souls in Hades can never alter their condition. The word rendered "not" signifies, in the original, non-existence, and is applied to the noun "praise," and thereby intimates that the true praise of God, called in the Psalm, "thy praise," does *not exist in the lower Hades*; and if praise is utterly absent from the condemned spirits, we need not wonder at the Psalmist asking "who in Hades shall render thanks unto God?" The question implies a strong negation. To praise, or to celebrate God, or to give Him thanks, must always presuppose benefits, mercies, or kindness previously received by such as offer thanksgiving, and, therefore, since those in the prison of Hades cannot either praise God or give thanks to Him, we justly conclude that the Divine *favor* is altogether *withheld* from them. Their doom is irrevocably *fixed*. And to prove the truth of our statements, we need only remind the reader that while these lost souls are represented as being unable to praise the Almighty or to give Him thanks, it is *never* said they cannot *pray* to Him. And it must not be forgotten that Dives in torments neither praised nor gave thanks to his Creator, but prayed to have his *sufferings alleviated*. Being excluded from God and placed beyond the reach of Jehovah's face and mercy, the rich man had *nothing* either to *praise*

God for or to *thank* Him for. If we turn to Isaiah (xxxviii. 18) we see the truth of what we now say: "For Hades cannot give thanks unto Thee, death cannot celebrate Thee: they that go down into the pit *cannot hope* for Thy truth." How different is all this from saying, "in death there is no remembrance" of God; as if the soul entered into a deep and profound sleep, or as if death were annihilation, the meaning which many have attached to such passages. David indeed prayed in the fourth verse of the same Psalm to be *saved* and *delivered before* death, because he knew there would be no deliverance afterward, and, therefore, he says, "Return, O Lord, *deliver* my soul. Oh *save* me for Thy mercies' sake, because *Thy* praise doth *not exist* in *death*: *who* in Hades shall render thanks unto Thee?" The lost dead may *pray* to God, but they neither praise Him nor give Him thanks, as we have before observed. Hades then is a place of happiness and misery *not* for the *bodies*, but for the *souls* of men, it being that region in which the souls or spirits of men dwell till the resurrection, and therefore Hades is limited in duration and not perpetual, while *Gehenna* or hell will be everlasting.

Again, the anguish experienced in Hades belongs exclusively to the disembodied soul; while the torments of hell will be both internal and external, and therefore the body itself must undergo punishment. The description of "hell" in the word of God seems to justify this conclusion; for it is thus written in the Book of Revelation (xx. 10): "And the devil that deceived them was cast (εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου) *into the lake of fire and brimstone*, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." And at the retribution day, Christ will say to them on His left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." In Hades, as already intimated, the spirit or soul only suffers, in hell both body and soul will be tortured. The punishment of Hades is inflicted *before* the judgment-day; the torments of hell *after* the judgment-day. It was Hades into which our Lord descended while His body lay in the grave.

Hence every Sunday we are called upon to say, we believe that Christ descended into hell, that is, into Hades; and His return from this locality to take His body, we express by saying that "He rose again from the dead." That the soul of Christ was in Hades can be proved from the Acts of the Apostles (ii. 31, 32), "David seeing this before spake of the resurrection of Christ, that His soul was not left in Hades, neither did His flesh see corruption. This Jesus hath God raised up, whereof we all are witnesses." It may not be improper here to say that the parable of Dives and Lazarus teaches us that the former in Hades raised his eyes being in torments. These words, "being in torments," are inserted to show that the rich man was in the lost part of Hades, or that region which is expressed in other places of Scripture by "Death and Hades—*Hades and destruction.*" That Hades is neither hell nor a prison of perpetual punishment to the lost souls is evident from Revelation (xx. 13), where it is expressly written that "Death and Hades delivered up the dead which were in them."

To sum up then our previous remarks and explanations respecting this "Intermediate State" of the departed, and to make it assume a more practical character, we may endeavor to impress upon the mind of the reader that the parable in the sixteenth chapter of St. Luke's Gospel and other Scriptures relating to the same important subject, are designed to teach us that the spirits or souls of all men, whether good or bad, go at death into the region of Hades, and that they enter in an instant upon a state of happiness or misery depending upon the condition in which they die. Hades is divided into *two* parts, because the Bible recognizes *only* two characters of men, the good and the bad, sometimes designated the sheep and the goats. And for this very reason *only two* characters are made use of in the parable, the man in torments representing all those who die in their sins, and Lazarus all such as obtain the full forgiveness of their sins *before* they leave this world. That this parable sets forth the "Intermediate State," is proved not only from the use of the word Hades, which invariably denotes the place of

separate souls, *but also by* the rich man's suffering torments, while his five brothers were living in this world, or why did he request Abraham to send one of the dead to his father's house to testify to his brethren, lest they also should go into that place of anguish? And be it further observed that this transpired *while* the rich man's body was entombed in the silent grave, and while his brothers had Moses and the prophets to guide them; but how could all this be true, if the rich man was already in hell, the lake of fire into which neither men nor fallen angels will be cast till *after* the destruction of the world and the general judgment? This "Intermediate State" is not that abode of complete happiness and absolute misery which each individual will enjoy or suffer at the resurrection, when body and soul are to be reunited; for we are acquainted by St. Paul that "To die was gain," and that it was better to depart and be with Christ than to abide in the flesh; yet he informs us in II. Timothy (iv. 8) that the "crown of righteousness" would not be given him till *that day*, meaning the day of judgment; and then not to *him only* but unto *all them* also who love the appearing of their Lord. And in Revelation (xi. 18), we learn that the saints are not to receive their reward till the time *when the dead* shall be judged. Now, if we wish for a passage in which hell, properly so named, is to be found, I refer the reader to St. Mark's Gospel (ix. 47, 48), where it is thus written: "And if thy eye offend thee pluck it out; it is better for thee to enter into the kingdom of God with one eye than having two eyes to be cast into hell fire; where their worm dieth not and the fire is not quenched." The original word for hell in this passage is Gehenna, and we see it qualified as the fire which *never* shall be quenched; while the Scriptural representations of Hades are presented to us in a totally different character.

CHAPTER XXVIII.

The *first* and *second* death—The *first* and *second* resurrection—The millennium—Christ will not reign personally during the millennium—The departed spirits communicate with one another—The duty to be performed by the angels on the day of judgment—There will be degrees of exaltation and degradation in the next world—The wicked dead conscious of what has transpired, but not conscious of what is transpiring in this world—The righteous dead are only conscious of those facts which God vouchsafes to communicate.

I SHALL now endeavor to explain a few more of those difficulties in the Bible which are closely connected with the subject which we have been discussing.

We are most clearly and distinctly taught by the word of God that there is to be an end to the present world, that there will be a universal resurrection, so far as the human race is concerned, that every man is to stand before the bar of God for judgment by virtue of which each individual's eternal destiny will be unalterably fixed, and that Christ Himself will be the judge to reward every man according to his deeds: and yet we are equally taught that there will be a *first* death and a *second* death, as well as a *first* resurrection; and, of course, if there be a *first* resurrection, there will also be a *second*. And then we have the millennium spoken of, namely, that Christ is to reign upon the earth a thousand years with His people. Then we have the different opinions as to whether Christ shall reign in person or in spirit; all these seem to be great difficulties, as they apparently involve contradictions. Let us take each difficulty in its proper order and try to solve it, so as to make this portion of the Scripture read and understood. The Bible is decisive in teaching the two *personal* advents of Christ, the first when He appeared among men as their Saviour by offering Himself a sacrifice for the sins of the world; and for this reason St.

John's Gospel informs us (iii. 17) that "God sent not His Son into the world to *condemn* the world, but that the world through Him might be *saved*." This is our Lord's first advent. At the end of the world the same Lord Jesus shall come again in person to judge all mankind for whom His own precious blood was shed. And, therefore, in the Acts of the Apostles (i. 11) we are expressly taught that "this same Jesus, which was taken from us into heaven, shall so come in like manner as His disciples or apostles saw Him go into heaven." They saw Him ascend visibly and in person, and we have the Divine record telling us that He shall return in the same manner. These two advents, then, of our Lord, the one for saving the world, the other for judging the world, are clear and decisive. And now what shall we say as to Christ reigning on the earth a thousand years? If our Lord appear to reign upon the earth in person, He will be under the necessity of coming twice more, and in that case there will be *three* advents instead of two; and, therefore, if both these are taught in the Bible, Scripture contradicts Scripture, and this we cannot admit.

Instead of the text in Revelation being rendered "Christ shall reign *upon* the earth," it ought to have been *through* the earth, signifying that, instead of the whole world being under the dominion of the devil and his angels, it shall be reigned over by Christ for a period of a thousand years; and it is during the millennial period that the earth shall be filled with a knowledge of God as the waters cover the deep. It may, however, be asked, what will the devils be doing during the time of Christ's absolute sway over the earth? To this we answer that the fallen angels are to be banished into the lower Hades, in which place they will be detained for a thousand years, and not permitted to molest the earth as they do now. And at the expiration of their confinement in the prison of Hades they will again have liberty for a short time and be allowed to deceive the nations of the world. In the Book of Revelation (xx. 1, 2) we thus read: "And I saw an angel come down from heaven, having the key of the abyss (abyss is here used for Hades, as we have shown in a former part

of this work), and a great chain in his hand ; and he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the abyss, and shut him up, and set a seal upon him, that he should deceive the nations no more *till* the thousand years should be fulfilled, and after that he must be loosed a little season." Here we see the angel coming and having the key of Hades, for the purpose of banishing the whole legion of devils into the prison in lower Hades, to be confined for the thousand years.

And, now, what are we to say about the *first* and *second* death? We have in a former chapter considered the nature of death, and shown that it signifies neither more nor less than separation; and throughout Scripture the word never loses this meaning. Hence, the *first death* is the confinement of a lost soul in lower Hades, which implies exclusion or separation from God. To be banished, then, from God and confined in the prison of lower Hades is the *first death*. To be taken from this place of Hades and cast into the lake of fire is the *second death*. We have this written in Rev. (xx. 13, 14): "And the sea gave up the dead which were in it; and *death* and *Hades* delivered up the dead which were in them; and they were judged every man according to their works."

And *death* and *Hades*, that is, those souls in the region of the lost, were *cast* into the lake of fire; this is the *second death*. Does not this prove the distinction between *Hades* and *Hell*? That the devils are to be banished into the lower Hades, and that they *know* it, too, is certain from the Gospel of St. Luke (viii. 31): "And they (the devils) besought Him (Christ) that He would not command them to go out into the abyss." And while these devils and the wicked souls of men shall be detained in the prison of Hades, all the righteous dead, that shall have left this world before the commencement of the millennium, will be taken out of the happy part of Hades to reign with Christ over the earth, and this is called the *first resurrection*, and is confined exclusively to the good. "And the souls of them that were beheaded for the witness of Jesus and for the *first resurrection*: on such the

second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." "And when the thousand years are expired, Satan shall be loosed out of his prison and shall go out to deceive the nations." (Rev. xx. 4, 5, 6, 7, 8.) "This first resurrection is specially mentioned by our Lord (Luke xx. 34-36), though St. Luke is the only Evangelist who has given it in a precise form." "The children of this world, saith He, marry and are given in marriage; but they which shall be accounted worthy to obtain that world and the *resurrection from the dead* neither marry nor are given in marriage, for they are the sons of the resurrection."

We know that there will be the general resurrection at the end of the world, when the bad as well as the good must be raised from the dead; and therefore our Blessed Lord, in stating that there will be neither marrying nor giving in marriage with those who "shall be accounted worthy to obtain that world and the resurrection from the dead," was unquestionably speaking of a special resurrection, and of one totally distinct from that universal resurrection which is to take place at the consummation of all things. St. Paul, in his Epistle to the Philippians (iii. 11), refers to this resurrection of the righteous in these words: "If by any means I might attain unto the resurrection of the dead." The first resurrection will comprise the righteous dead, and is fixed to take place at the beginning of the millennium; the second resurrection, which will comprise the wicked dead, has been appointed to be accomplished after the millennium and at the end of the world.

Since, then, the departed spirits continue their conscious existence after death, the question is, Can they communicate with each other, or, in other words, is there mutual recognition? We say they do recognize each other, for unless they are capable of this, the condition even of the righteous dead is infinitely worse than it could possibly have been during their sojourn in this world. Man by nature is a social being, and therefore to strip him of society is tantamount to depriving him of all

happiness. Even in mundane affairs, when there is no recrimination, sorrows, by being communicated, are halved, and joys doubled, and how much more must this be the case in those regions where everything will be felt in its utmost reality. Again, since we can know each other *in* the body, it is the utmost folly to suppose we shall not recognize each other *out* of the body. The *Bible*, however, which is the Revelation of Him to whom all worlds are in subjection, settles this matter beyond all doubt and contradiction. The account given by our Blessed Lord Himself of Dives and Lazarus, the two representative characters of the human race, proves incontestably the truth of my assertion, and therefore any other interpretation serves only to evade the real meaning. Some expositors tell us that the account is *only a parable*. Granted; but let me remind such that it is for that very reason all the more important, as every parable of this kind must be based upon truth. There must be a *real state* of happiness and misery implied in the words of the parable, or the whole account would be a false representation. Again, we have reason to believe that the disembodied spirits recognize each other from the words of the apostle, who says (I. Cor. xiii. 12): "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." We may infer from the Gospel of St. Matthew (xiii. 24-30), where we have the parable of the *tares*, that there will be at the final day of judgment, and probably during the "Intermediate State," some kind of classification of sinners. The words of the parable are: "The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From whence, then, hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest

while ye gather the tares, ye root up also the wheat with them. Let both grow together until the harvest : and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them : but gather the wheat into my barn." The reader will hardly fail to notice in that part of the parable relating to the day of judgment, that a duty of a twofold character will, at that critical time, devolve upon the angels whom our Blessed Redeemer has here designated by the significant term *reapers*. Their business will be, in the first place, to *gather* the tares, that is, to separate the *bad from the good*, in order that no sinner may be among the righteous. What a marvelous task will this be ! After the angels have drawn the line of distinction between the tares and the wheat, or between the *regenerate* and *unregenerate*, they have still another operation to perform, and it must be one of much greater difficulty. To separate things bearing a strong resemblance to each other is not an easy matter, but to make a practical distinction between things which are of the same nature and *appear* to be of *like character* requires deep penetration, much critical acumen, and the most profound discrimination, because the real difference is not an *external manifestation*, but an *internal development*. Now, we should be impugning the justice of God if we supposed that this tying up in bundles was effected in an indiscriminate manner, whereby sinners of different degrees were thrown together ; but since we know and are assured upon the authority of Jehovah Himself that every man shall be rewarded in strict accordance with his deeds, we have only one conclusion to which we can arrive on this subject, and it is this : that by tying up the tares in bundles is meant the arranging of sinners according to the depth and magnitude of their crimes ; so that the most wicked will occupy a region by themselves. This view, if I do not mistake, is confirmed by the short time our Divine Master was among the antediluvians in the lower Hades. If this *tying up in bundles* does not presuppose fellowship in crime, of which the work to be performed by the angels is but the natural consequence and visible mani-

festation, it is difficult to ascertain what the words really mean or imply. There seems to be some analogy between tying up the tares in bundles and placing the righteous in different mansions in heaven. In the Gospel of St. John (xiv. 1, 2) our Lord said to His disciples: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house there are many mansions: if it were not so I would have told you. I go to prepare a place for you." What are we to understand by this heavenly house which our adorable Redeemer tells us has many mansions in it? Do these everlasting abodes not imply certain shades of happiness?

The sinner who obtains forgiveness only at the last moment will hardly occupy so exalted a place either in *Hades* or in *Heaven* as the saint who has devoted the whole of his life to the service of his Creator; and if this were not as we have stated, how could each individual receive a just recompense of reward? The righteous dead are, we may feel assured, in the enjoyment of happiness, for Abraham said, when speaking of Lazarus, *he is comforted*, and that which is declared of him must apply with equal force to all the regenerate dead, inasmuch as Lazarus is supposed to be a representative character. They will doubtless hold communion with each other, and realize the glorious presence of their Creator and Redeemer. The righteous dead cannot but rejoice at the thought of having, by God's help, triumphed over the world, the flesh, and the devil. They experience consolation in knowing they are forever secure under the shadow of the Almighty's wing; and they must look forward with the most supreme delight and ecstatic joy to that day in the distant future when their Divine Benefactor shall say to them, in the presence not only of all mankind but also of *good angels and bad angels*: "*Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.*" (Matt. xxv. 34.)

The next question on this interesting subject is, Do the departed dead know what is actually going on in this present world? Have they any sympathetic feelings

toward those whom they have left behind? In answer to these inquiries, we have to say that it is contrary to the capacity of human nature to be in one place and yet know of itself, that is, without the aid of external communication, what is transpiring in another. It is manifest from the constitution of man, that when he leaves this world he has a clear recollection of the state of friends and relatives who remain on the earth to lament his departure. We make this assertion on the authority of what we are taught in the Gospel of St. Luke (xvi. 25), where we find Abraham said to the rich man: "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted and thou art tormented." The telling of the rich man to remember what had transpired during the period of his earthly existence, is designed to show that we carry with us a full recollection of the circumstances and conditions of our past life. If this were not so, there would be no use in saying to *Dives, remember*. That he did really remember what he had left behind him seems to be put beyond the possibility of a doubt, when we bear in mind that the rich man (verses 27, 28) said to the "father of the faithful," "I pray thee therefore, father, that thou wouldest send him (Lazarus) to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment." This rich man had as clear a conception of what he had left behind him as when he was in this world. He knew that he had left behind him *five brothers*, and he was aware that every one of them at the time of his death was living a life of sin, and he appears to have been in the greatest apprehension lest they should enter into that region of torture in which he found himself. All this implies that the dead have a vivid recollection of the events which occurred during the term of their natural life. And this fact is exactly what might be expected, considering that death is only a temporary separation between body and soul. No intellectual faculty of the soul is destroyed or annihilated by the "king of terrors." We may, on the contrary, presume that, being

liberated from the trammels of a perishing body, the action of the soul is both quickened and intensified. We may then, I think, fairly infer that the wicked dead have a distinct recollection of all family matters up to the time of their death, and that they possess no knowledge beyond that, but they appear to be in a sort of gloomy anticipation of what may come to pass, as a natural consequence of what they witnessed during their earthly pilgrimage.

In reference to the righteous dead, we may observe, that they do not know of themselves what takes place upon the earth after they have departed this life; but God vouchsafes to communicate to them such tidings as are calculated to interest them and increase their joy. We feel justified in drawing this conclusion from the Gospel of St. Luke (xv. 3-10), where we have the parables of the lost sheep and the ten pieces of silver. In this portion of God's word we thus read: "And he spake this parable unto them, saying, What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance. Either what woman, having ten pieces of silver, if she lose one piece, doth not light a candle and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." It is here to be observed that the friends and neighbors of the man who had lost his sheep, and the friends and neighbors of the woman that lost her piece of silver, knew nothing of the finding of either the one or the other *till they were told*.

So I apprehend the fact to be in the next world. The righteous inhabitants are necessarily in ignorance of the repentance and conversion of a sinner, but it pleases God to communicate the fact to them, which is the foundation for a sudden and rapturous burst of joy, whereby the mansions of that happy abode sound and resound with praises and thanksgiving to God for the manifestation of His mercy toward a guilty sinner. It will, perhaps, be objected here that this joy is said to take place not in reference to the souls of men, but with respect to *angels*. I answer the objection by affirming that in the *world to come* men are to be *as angels*, and therefore that which will be a source of felicity to the one will doubtless be so to the other. This would seem to follow conclusively from the words of our Saviour in St. Matthew's Gospel (xxii. 30), where He says, in answer to the Sadducees: "For in the resurrection they (mankind) neither marry nor are given in marriage, but are as the angels of God in heaven." The most natural meaning of the word *resurrection* in the above passage, or at least the leading idea, appears to be a state of future existence beyond the grave, in which good men are like the angels of God. Rejoicing in the presence of the angels of God on the conversion of a repenting sinner presupposes a knowledge of the fact on account of which that ecstatic joy takes place.

The parable in St. Luke's Gospel (xvi.) will authorize us to conclude that the good are not in any way affected by the misfortunes of the bad in the next world, because all the time during which the rich man was asking for pity and complaining of his anguish, Lazarus is not moved in the least, nor does he take the slightest notice of that man at whose gate he had so often lain full of sores. The punishment of the wicked in Hades must be terrible even to contemplate, otherwise the anticipation of it could not have so distressed the innocent soul of Jesus, as we know it did, both in the garden of Gethsemane, and when he was expiring on the cross. The flame spoken of concerning the rich man must have been the awful condemning power of conscience and the utter

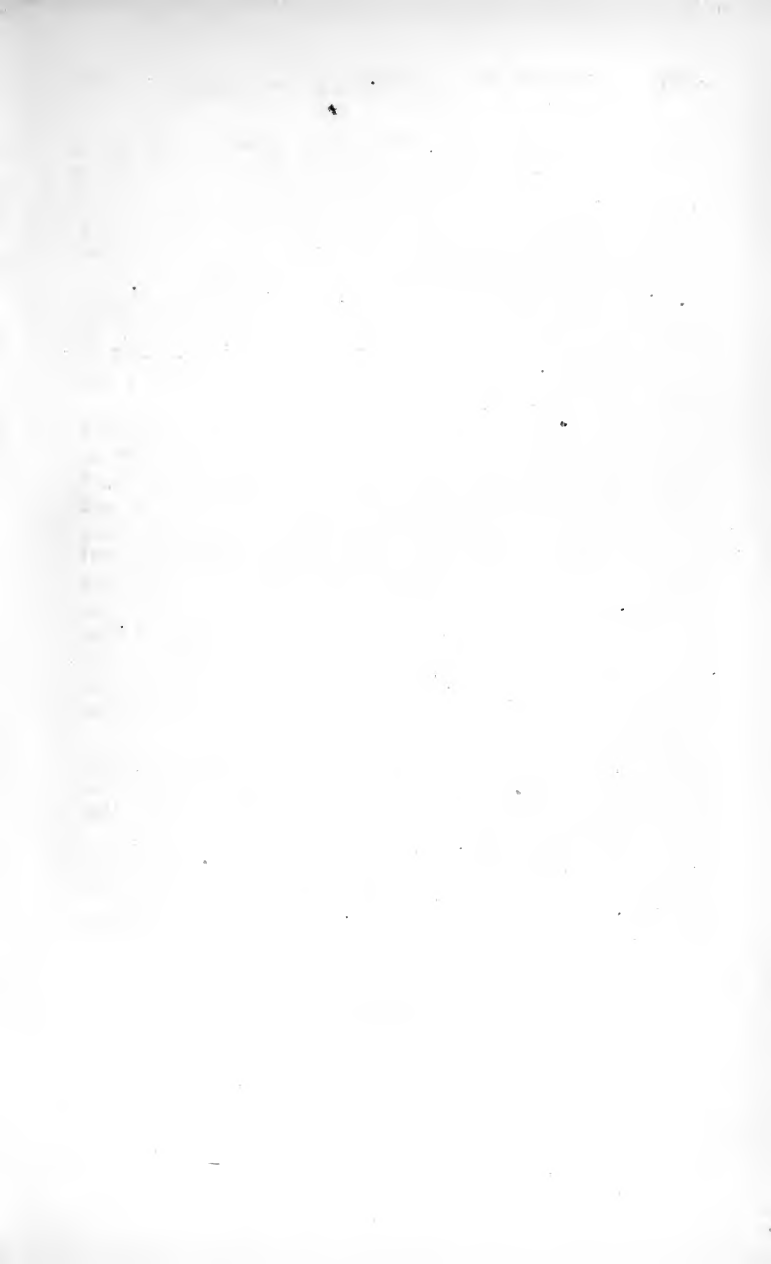
despair with which he was filled. The lost dead, to whom the Gospel was preached in their lifetime, must feel the utmost anguish for having rejected the offers of Divine grace, and are overwhelmed at the fearful expectation of judgment, when they are to feel the wrath of the Lamb, and be forever banished from the Lord.

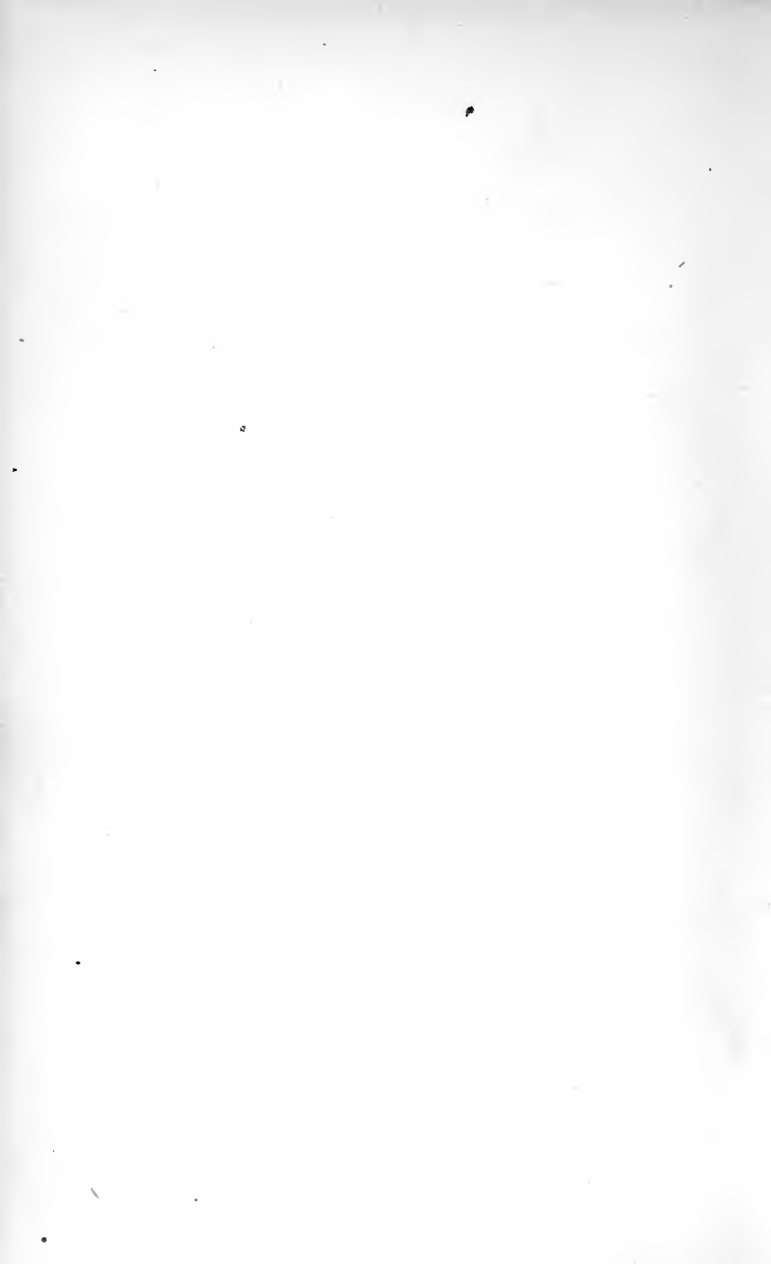
The three states of the righteous may be thus distinguished: In this world *Faith* is the leading feature; in Hades, *Hope*; in Heaven, *Love*: while the condition of the wicked is characterized by *Unbelief* on Earth; *Despair* in Hades; and *Hatred* in Hell.

Those to whose lot it shall be to dwell for centuries within the prison of Hades will have plenty of time to reflect upon the many evils which they have committed while passing through this present world, and as bad examples have their pernicious influences, it may be that an aged sinner in descending into that gloomy region will be followed by others in whose lost condition he may have acted a considerable part, either by counsel or evil example. These latter are sure to charge the former with his having been instrumental in their ruin. To this let me add that the benign presence and favor of God are not only withheld from the lost in Hades, but they will feel the terrible effects of His curse.

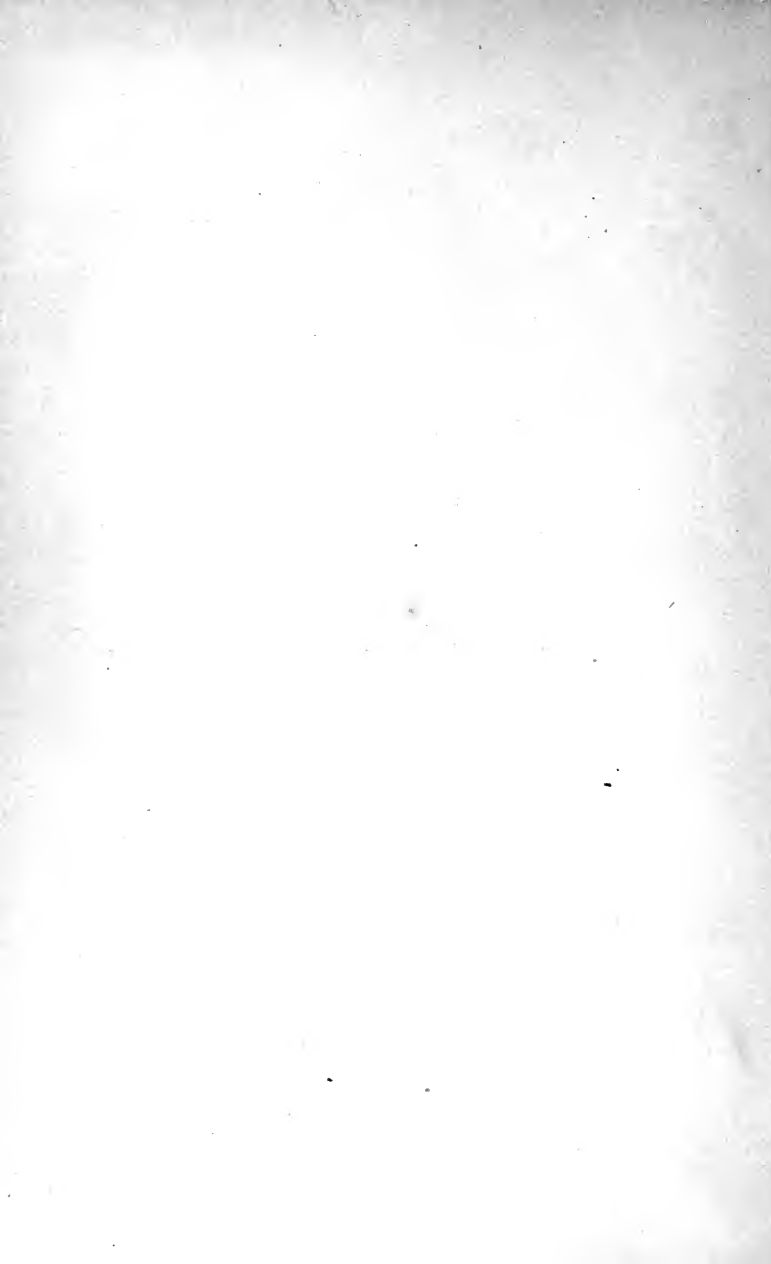
In Hades, then, at this moment, are all the souls that have ever lived in this world. Hades one day will be our abode, until that joyous and dreadful hour, when the blast of the Archangel's trumpet shall sound in the astonished ears of the living and the dead at the resurrection morning. And God, in His infinite mercy, grant that we may be in the number of those who are now in the bosom of Abraham.

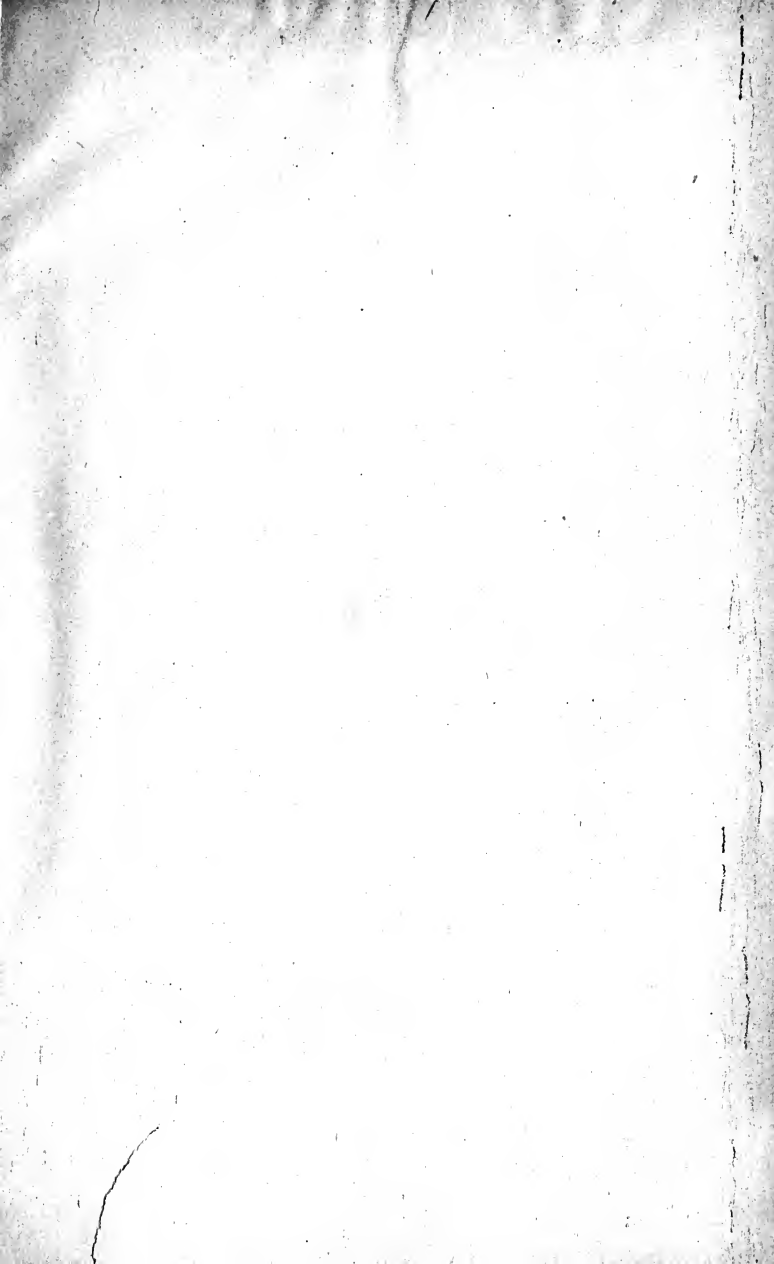
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